

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

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A New Deal for Mexico?

THE most hopeful thing about the recent changes in Mexico is that there were changes. It can be only an improvement that such hypocritical "radicals" as Garrido Canabal, Aaron Saenz, Juan de Dios Bojorquez, and Garcia Tellez have been thrown out of the Cabinet. It was these men, rather than the President himself, who fulminated a fake radicalism and under cover of a professed love of liberty and the poor oppressed the Mexican people. In sweeping such rubbish away Cárdenas deserves a vote of thanks from everybody. The air in Mexico is cleaner for it.

If he has also succeeded in deflating the Calles myth, so much the better. On the face of it, the great man uttered a mighty bluff; he had but to speak and Cárdenas would cower away to some foreign country, as had so many before him when Calles threatened. The bluff was called and Cárdenas remains; Calles takes a plane to one of his estates in the West. The old Cabinet, filled with Calles men, is out; a new one, with no Calles men, is in, and most significant of all, the place of Garrido Canabal, the God-hater, is taken by Cedillo, who refused to allow the anti-religious laws to be enforced in the State where he was military commander.

If Calles is really gone, and not merely biding his time with much of his political power remaining, then we have not seen the last of the changes. Cárdenas is not really a strong man. His character dooms him to be the instrument of someone cleverer than he is and with a greater following. Who is that man? No doubt there are a dozen in Mexico each of whom thinks that he is the one. If Calles is really out and discredited by loss of face, unable to carry out his threats—the unforgivable sin in the Mexican underworld which he threw up to the top in

Mexican politics—then the rest of the gangsters will shortly be fighting for the leadership. The old axiom of Mexican revolutions will come back—the field uniting against the winner. If that is true, and it seems inevitable, then Mexico is in for sad and desperate days.

We cannot, then, say that the Church's future is clear. In a faction where hatred of Catholicism is the badge of party regularity, it may even be that the new contenders for power will emulate each other in zeal for persecution. On the other hand, there is a powerful group of men who were originally revolutionaries and are now lawyers, bankers, and intellectuals, disgusted with the greedy antics of the sycophants who won power with Calles, even while hating him violently among themselves. These "conservatives" have it in their power now to save Mexico for civilization. Its future depends on them. They have waited long for their chance to come. If they have the courage to seize it, a peace that the unhappy country has not known for twenty years will dawn.

But where does this leave the United States? Calles was the darling of our diplomats, from Morrow through Reuben Clark to Daniels. As a correspondent writes us: "You could trust our State Department to put its money down on the wrong horse." Now that Calles, our protégé for so many years, is at least temporarily discredited, our policy is discredited with him, and we are left without a friend in Mexico. It was the stupidity and bungling of Daniels which brought us at last to this pass, though he is not alone at fault. It is, we hope, the end of a chapter. With the keenest interest we will watch for a new turn in Washington. If Calles and his friends revolt, will we help him again, as we have before? With our help he will surely win. And in his new role of defender of capitalists against the aggressions of labor he may very well, through his American political friends in California,

have our help. But if he does, the American people will know whom to blame.

Meanwhile, as was least expected, the comic relief was supplied by the Rotarians. Over the defenseless and ignorant heads of these business men roared unheard or not understood the threats of Calles, who probably counted on their presence for the peaceful exit of Cárdenas. The picture of these puzzled and frightened creatures wandering about snapping pictures of the parading Catholics, who reminded them that it was only because they were there that they were allowed to show themselves at all, will long remain to add to the gayety of nations. As they come creeping back in a gale of laughter, poor Daniels along with them, will they ever dare again to call themselves a brotherhood of respectable men?

This whole bitter farce must play itself out to the end. In the end, the Church will be found to have been true to the people of Mexico, and friends of civilization will thank it for that loyalty.

Uninterrupted Income

"WE ask the public, during the present strike, to note our extremely high wage scale. Our striking employees have no legitimate complaint concerning wages. They are among the best-paid workers in the industry." That is a sentence with a familiar ring. It can, of course, be an honest statement of fact. But more often than not in the innumerable times it has been published to the world it has been a dishonest apology offered by a certain type of employer to justify an untenable position.

As this Review has noted repeatedly, the chief interest and anxiety of the working man is not his wage rate, not his opportunity of earning so many dollars per hour, per day, or per week, but his *annual* wage—the question of how much he can make during the year. Of what avail to him is a wage scale that pays him as high, say, as \$150 per month, if as a matter of hard fact, he can get only two or three months' employment? This Review feels that those employers who point complacently to their high wage scales in order to turn public sympathy against their striking employees should be compelled at the same time to disclose the annual wage normally earned by their men.

In Milwaukee, it seems, they think of wages as wages should be thought of—in terms of annual income. At least, one well-known concern, a shoe manufacturing company, has just assured its employees that henceforth they may count upon an "uninterrupted income." That beatific phrase, translated into the language of the shop, means that the workers are now guaranteed fifty-two pay checks, one for every week of the year. If we read the news correctly, the scheme depends mainly upon the company's method of computing labor costs. It has designated as the total wage fund for the year a fixed and liberal percentage of the total business.

Two excellent results issue from this arrangement. When and if the business prospers, all the workers immediately enjoy increased wages. Moreover, the "uninter-

rupted income" plan becomes possible, for the individual worker shares every week in the total wage allowance—even when he is ill or on vacation.

It is to be hoped that the plan, or some version of it, will be widely adopted. But in addition to liberality on the part of owners, the scheme would seem to demand careful long-range planning by management so as to provide for year-round production. On the part of workers it might even necessitate agreement to a lower wage rate during good times so that funds might be furnished to management with which to finance production in slack seasons. And obviously it would require from owners, management, and workers the closest kind of cooperation and good will.

The Voice of an Angell

IN the strange days which behold flocks of American university professors winging their annual summer flight to Moscow, it is heartening to perceive from the baccalaureate address of President James Rowland Angell, of Yale University, that the authoritative head of at least one of our large universities has preserved his sanity and penetrated through the gaudy make-up of Russian Communism to the real features that lie behind. Dr. Angell, with devastating logic, indicts Sovietism as a monster, subversive of every noble human aspiration and involving of its very nature pitiless despotism. "A small, self-appointed fraction of the population," he says, "exercises autocratic control, determines what promotes and what retards national interest, determines who shall live, be educated and multiply, and who shall be exiled, starved and sterilized. . . . Its cruelty is Oriental and its political philosophy is dogmatic and intolerant. . . . Only those in agreement can be heard." Brutality, ethics from the jungle, the degradation of the human personality, are not accidental fruits of Communism, he declares in effect; they flow from its very essence.

Dr. Angell's objective, albeit withering, appraisal throws the spotlight once more on a puzzling phenomenon in American life. Why are so many Americans Moscow bitten? Has their gaze failed to pierce the make-up? That the false front laboriously and cleverly built up by the Bolsheviks possesses a certain specious allure no one may deny. There is in human nature an instinctive, deep-seated sympathy for the poor and the oppressed, and the Soviets have capitalized that natural human feeling and shaped their pretences accordingly. Through the nights and through the days they pretend to be panting and sighing and sweating for the under-dog. In reality, human beings do not make them pant or sigh at all. They are not interested in human beings, but in a theory. As it happens, the theory does not fit human nature, and they are grimly determined that human nature must be made to fit the theory. In this iron resolve they have already trampled upon every God-given human right; they have enslaved the majority of the inhabitants of Russia and murdered untold millions of helpless human beings; and they are stubbornly resolved to enslave and massacre most of

the human race if that is necessary to achieve their fanatical purpose. It is difficult to conceive of Americans genuinely enamored of such a program. It must be that the Marx-loving Americans have never really glimpsed the chamber of horrors that lies concealed behind the Soviet window dressing. Any other explanation would involve too many contradictions. In any other hypothesis we would have American worshippers of free speech and civil liberties demanding the destruction of both; we would have Americans who shiver at the very mention of tyranny and injustice and oppression, shrieking: "We want tyranny. We want slavery and oppression." It does not make sense. The solution is evidently to be found in the Bolshevik make-up which is daily bewitching increasing hordes of American citizens.

Gambling for Peace

THE new British Government took a bold and startling step when it suddenly and without advance warning concluded a treaty with Germany that regularized that country's unilateral defiance of the Versailles Treaty with regard to armaments. It was a step that in history may be written down as the decisive one of a century. The very audacity of it that took even Englishmen's breath away may be judged from the generosity of Great Britain in admitting Germany's right to equality in, of all things, submarines!

Maybe, however, it was not such a gamble after all. It may be, too, that Great Britain understands Germany better than the latter's old enemy, France. After all, the one thing that made Hitler's rise to power possible was the humiliation imposed on Germany of being indefinitely in an inferior position with regard to other nations in Europe. Hitler's first step was to establish that equality defiantly and in violation of the treaties. It was said at the time that the step he took was a justifiable one, but done in the worst possible manner. Now Great Britain recognizes the right of equality by a new treaty, and there is nothing for France and her allies to do but follow suit, little as they may like it sentimentally. Certainly, Germany deprived of a grievance is much less dangerous than with one, and a justifiable one. That is a lesson Europe has been very late to learn.

Behind this first step, and it is only a first one, may be seen the policy that Great Britain has been impressing on Europe for some time. It is one much more in accord with the times than the old system of competing rivalries. She has held that the organization of peace must be by collective action, not by balancing alliances. England, which has lived for centuries by a balance of power and by throwing in her influence on the weaker side, has been realistic enough to understand that one European system, in which all nations are included, is in our days of airplanes and submarines, better than the old one of two Europes, armed to the teeth and glowering at each other.

Moreover, it is a policy much more in accord with the Christian ideal than the old one, and has frequently been advocated by the Popes. Just as we find social justice in

ceasing to look on business as a war of mutual destruction between competitors but a common enterprise beneficial to all parties, so international justice can be found only in bringing all nations under a common roof for the common good of the world. If Europe can find the way to do this, the mothers of the world will breathe easier, knowing that the monster of war will not be ever ready to gobble up their children.

As for the United States, it is certain that our distrust of Europe these past fifteen years has been due more than anything else to our disbelief that the nations there really desired peace. And it must be said that events justified our skepticism. Our very aloofness, in a sense, kept the peace. No nation was likely to go to war if it was sure that we might be hostile to it. In this issue, Father Patterson urges a continuation of this policy, at least to the point of a public program of embargo on the export of arms and money to any warring nation whatever. If Europe was really certain that we would keep to such a program, there would be much less belligerency over there. And with our new awareness to foreign propaganda, it ought not to be so hard to keep to that program.

If, then, the example of Great Britain and the efforts of Anthony Eden will persuade France and her allies that a collective European system is the only safeguard, we may look for renewed friendships between the New World and the Old.

The Filibuster

THE Senate of the United States is the world's one deliberative body in which a member, rising to discuss the business of the day, need not know what he is talking about. Once he is given the floor, he may talk as long as he likes, and on any subject that may come to his mind. The business before the Senate may be the processing tax, but the Senator is at liberty to begin his remarks by stating his views on the primitive customs of the Aztecs, and by a natural bridge pass over to an exhaustive examination of the ethical concepts of Zoroaster.

This curious and unhealthy condition is the result of the Senate's unwillingness to change its rules by one jot or tittle. Senators were at one time regarded as ambassadors from their several sovereign States, and it was deemed proper to leave largely to their discretion the manner in which they would deal with the Government at Washington. The Senate has never seen fit to depart from this ancient convention, which has long since outlived its significance and its usefulness; it now serves no purpose except that of permitting a Senator, or a group of Senators, to kill legislation to which they as a minority object, by talking it to death. Under the rules a Senator may talk until his physical strength gives out, or a cloture is applied by a vote of two-thirds of the Senate. If this vote cannot be obtained, the business of the Senate must stop.

It has been said that the longest filibusters have done nothing worse than waste the Senate's time. That may be true, but during this wasted time, the members of the

Senate draw their pay as usual, and the Government is put to an added expense to publish the addresses. The printing of Senator Long's utterly irrelevant address during his filibuster will cost the Government about \$5,000. If the Senate is still unwilling to abolish the rule which permits the filibuster, it may be persuaded to consider a modification. We suggest that the Senate forbid any member to eat or drink during his address. The spectacle of a Senator punctuating his remarks with swigs from what seems to be a bottle of milk, and rounding his periods with bites from a sandwich, adds neither to the usefulness nor dignity of the Senate.

Note and Comment

New Medical Missionaries

THE papers announced the other day that a new Religious Community had been established by Cardinal Hayes in New York, for the immediate purpose of caring for the headquarters of the Catholic Medical Mission Board. Later they will most probably branch out and find themselves in the same work now carried on by the Franciscan Missionaries of Mary, the Dominican Sisters of Maryknoll, and the Catholic Medical Missionaries, founded by Dr. Anna Dengel. The new Community will be known as Daughters of Mary, Health of the Sick, or Mission Health Sisters, for short. The Medical Mission Board has had the help in the office to date of the Franciscan Sisters of the Atonement, but their works have multiplied and called them elsewhere. In his search for substitutes Father Edward F. Garesché, S.J., Director of the Board, was unable to find any other Congregation that had a sufficient number of well-trained Sisters for the work, and so he was forced to suggest to Cardinal Hayes that a new one should be founded. The first class of applicants will be received on September 8 of this year. As stated, their work at first will be that of specialists in both medical and mission work, requiring both knowledge of office procedure, with its filing and shipping jobs, and at the same time of the needs of the missions which profit by the zealous work of the Medical Mission Board. As the new Community grows, it will no doubt find itself another practical auxiliary to the foreign missions now in the field.

Religion Through Play

CHICAGO catechists are swinging new resources into the ever-perplexing problem of bringing some kind of religious instruction to the children of the public schools. Two tasks confront the catechist: first, to capture and sustain the interest of thousands of children in the brief distracted moments of the after-hours period available for doctrinal instruction; second, to devise a way to bring the children to the instructions at all. The Catholic Instruction League, with headquarters in Chicago, has solved the first problem by training its hundreds of young

catechists in stimulating methods of presentation and in the use of visual and other aids to teaching: a "three-point program," to use the League's expression, actually recruits the children for the classes. The first half-hour of this program is given to live catechetical teaching, which the children learn to relish. During the second half-hour period trained experts provide the children with recreational programs. The third and final half-hour is given to organized and directed play. "We are face to face," say the directors of the C. I. L., "with the depressing fact that non-Catholic agencies are establishing their centers in close proximity to our Catholic churches, and through entertainment, more than anything else, are taking our Catholic children and keeping them at a time when they should be attending religious services, even Mass itself." Religion—recreation—play, these correspond to the child's need, on the one hand; to his craving, on the other. A result of this practical program is that during the current month of June, approximately 2,000 children are receiving their First Holy Communion in the C. I. L. centers in and about Chicago, having passed successfully both oral and written examinations before being admitted to the Holy Table. In many centers, a continuation "three-point program" has been set on foot for those who have already made their First Communion.

Making The Town Behave

IN recent years, a certain small town in the Middle West hit upon a brilliant idea. Local industries were languishing; unemployment stalked through the land. The town councilors advised, and discovered that a mighty industrial concern would consider establishing a branch in their particular burg, provided the municipality would do them the favor to build the local factory. Funds were got together regardless of expense, and the factory erected. Local money, private and public, was invested in improvements; homes for the workingmen, recreational facilities, etc. Employment was provided as a consequence, and all things were happy until wages were reduced and hours lengthened. The local Catholic pastor, a scholarly, charitable man, made a polite representation to the local representative of the company. He was received with equal politeness, but informed that the company was not interested, and if he, or any other citizen, made any further suggestions, no matter how cautious and courteous, concerning the company's treatment of its employes, the factory would be abandoned, the town's investment could go to naught, and a branch would be started elsewhere, since there were always plenty of municipalities ready and anxious to build factories in the hope of inviting the company to their midst. On investigation, the pastor found that recalcitrant towns had already experienced the same fate from the same industrial monarch. A modest attempt by the workers to establish a company union, to be controlled wholly by the management, merely as a means of making a few polite requests, was met with the same denial and threat. Any discussion, however considerate, of the workers' plight in the

local press or even in ordinary conversation in the said town was frowned upon. Result; total subjection, under pain of utter disaster, for the entire citizenship of the town to the company, a condition which still persists. May not the constitutional experts determine a method whereby companies shall be restrained from accepting municipally built factories or abandoning at will a territory wholly dependent upon them? More than any agitators, such a blinded policy is sowing the seeds of revolution.

Bigots in Scotland

A READER of AMERICA in Scotland sends us some interesting items from Edinburgh. It seems that there is a Presbyterian minister in that fair town who "is a pain in the neck if ever there was one." His name is the Rev. Frederick Watson, and his specialty is making things hot for Catholics. In emulation of Catholic Action he has a Protestant Action Society, and some weeks ago he tried to get the Town Council to forego a reception to the Catholic Society then meeting for an annual convention in Edinburgh, on the ground that good Protestants would be physically hurt if the reception took place. (What they would be doing where they might get hurt he did not specify.) Then he attempted to stop the Council from giving the freedom of the city to Premier Lyons of Australia, on the ground that he is a Catholic. A charming person. More recently he did succeed in having the General Assembly of his own church consider a protest against the grants of funds for Catholic schools, because these are a "gift" from the Protestant majority, which objects to it. It is interesting to note that Edinburgh's leading paper, the *Scotsman*, in a lordly manner worthy of its contemporary in London, the *Times*, put the bigots in their place. Its argument is timely in the United States. It reminds its readers that the money saved to the Catholics by the grants "is no more a gift than the money saved to the Scottish Presbyterian churches when the state took over education from them."

A Movie Anniversary

IT was in early July, just a year ago, that Fox Films released "The World Moves On"—a picture which, aside from its own intrinsic merit, was notable chiefly because it displayed Seal Number One of the Breen Office. During the intervening twelve months some hundreds of feature films have been produced and stamped with the same seal, and this Review has nothing but the highest praise for the record maintained by Will Hays and his associates in their job of keeping motion-picture entertainment morally inoffensive. It is a job that has demanded intelligence, vigilance, hard work, and courage. Some day, perhaps, this Review will be in a position to tell the full story of the serious crisis precipitated by "The Merry Widow," and of how the Hays office recognized the crisis as a threat to the whole decency movement, ordered drastic changes in the film, stuck by its orders against fierce opposition, and won a major victory. Interesting, too, as illustrating the same courage, is the

history of "Nell Gwyn." Here is a British film which was forbidden to American screens until it had been changed to meet the standards of the Code. This Review looks forward to the coming year in the industry with optimism. We feel the screen will continue to be clean. Probably the best guarantee of that is the fact that the industry has recently renewed its contract with Will Hays. The powerful and prolific English producers, moreover, who are making a strong bid at the American market, have just agreed to observe all the standards set by the Code. The coming year will be vastly interesting.

Parade Of Events

YOUTH effervesced during the week, crashing the front pages with uproarious bangs. . . . New York youngsters took ambulances, locomotives, trolley cars out for gay and destructive joy rides. . . . In the East a juvenile uncle, nine years old, kidnapped his nephew, demanded candy as ransom. The candy was marked, the uncle captured. . . . Three boys, two of them thirteen, one eleven, held up and killed a man in New York. Police envisage a future filled with gangs of hardened babies robbing banks and making speedy getaways in high-powered go-carts. . . . A two-year-old Oklahoma infant, who started smoking his father's pipe seven months after birth, now smokes cigars after meals, indulges in an occasional chew. . . . The electric spirit of youth was galvanizing the elders. An eighty-year-old great-grandmother graduated with a degree from a California college. She has not decided yet what life work she will take up. . . . In Massachusetts a wife called in the police to force her husband to take his after-dinner medicine. . . . A Chicago husband became moody when his wife put soap in his coffee, needles in his bed, threw salt shakers at him. . . . In Ohio a wife became angry when her husband hit her for trumping his ace. . . . Science was still blazing new trails. In New South Wales a process of making coffee from bananas was being perfected. . . . A Broadway restaurant displayed a sign; "Closed temporarily for repairs." Quick at detecting errors, the owner corrected the sign to read: "Closed temporary for repairs." . . . In Poland a Jewish girl named Hitler was wed. . . . A bear in New York ate thirteen sticks of explosives. The international situation was said by political realists to be like the insides of the bear—full of dynamite.

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Drifting toward Armageddon

LAURENCE KENT PATTERSON, S.J.

THE choice between war and peace is rarely made in the few hectic weeks preceding hostilities. Nations clash as a result of previous policies. Our intervention in 1917 is one proof of this. Walter Millis demonstrates this point in his recent book, "The Road to War," ably reviewed in *AMERICA*. It is not the aim of this article to analyze the causes which led to the cataclysm of 1914, or to our entanglement in 1917. But the Nye Committee on December 14, 1934, revealed a cablegram from Ambassador Page to President Wilson which merits careful thought. This message reached the President the day following his second inauguration, in March, 1917. Mr. Page thus addressed his chief:

The pressure of this approaching crisis has gone beyond the abilities of the Morgan financial agency for the British and French Governments. . . . There is a pressing danger that Anglo-American and Franco-American exchange will be disturbed. All transatlantic trade will thus come to an end. . . . Panic will result in the United States.

Page counseled Wilson "to take quick action. . . . Great Britain and France must have credit in the United States. If the United States declared war against Germany, the greatest help we could give Great Britain and her allies would be such a credit." Page proposed to "guarantee a loan. . . . We should thus reap the profit of an enlarging trade over a number of years, and hold European securities in payment."

Sarcastic comment seems needless. Here we find revealed, in cold print, the profit motive behind war. The cablegram of Mr. Page was not broadcast as propaganda in 1917. The boys marched to make the world safe for democracy. Nothing was said of safeguarding Allied orders, or of sustaining the exchange. Men would not die for such a cause. Hence slogans must camouflage trade wars.

Is another Armageddon looming up? The immediate crisis seems liquidated. But will 1937 or 1938 witness a renewal of 1914? Such a question baffles reply. I do not propose to attempt an answer. But let it be noted that, in my view, Mr. Simonds has exposed the chief root cause of war in his work, "The Price of Peace." Until the privileged nations facilitate access to foodstuffs and raw materials the prospects of securing peace are slight.

Great Britain strives to mediate between France and Germany, but holds fast to the colonies she acquired at Versailles. We lecture Europe upon the merits of peace, but pursue a policy of rigid economic nationalism, and seek to check Japanese expansion in the Far East. All nations want peace *on their own terms*. As long as Japan, Germany, and Italy feel (with reason) that they are underprivileged, as long as Great Britain, the United States, Russia, and France hold in an iron grasp a virtual monopoly of many essential raw materials, war is ever

menacing. Nations faced with the choice between aggression or permanent economic inferiority and depression will explode.

Hence our first contribution toward world peace should be to promote a revival of world trade. Cobdenism is dead, but rigid economic nationalism is not its healthy substitute.

Should war break out in Europe or the Far East, can we avoid entanglement? The answer is yes, provided the American nation realizes and enforces the policies which safeguard peace. We must avoid the blunders of 1914-1917.

The way of peace involves many sacrifices:

1. We must embargo the sale of munitions to belligerents. This will arouse a storm of protest, but "blood money" is a step toward war. Our armament kings must forego a golden chance for profit at the risk of involving us in war.

2. Loans to belligerents must be banned. Otherwise the boys will once more be mobilized to collect bankers' bills.

3. We must revise our neutrality policies. Americans riding on ships must do so at their own risk. The use of the submarine in blockades must be faced as a hard fact.

4. The nation must avoid the lure of propaganda. In 1914-1917 the bulk of Americans were slowly but surely indoctrinated with an Anglo-French viewpoint, half-true at best.

5. Above all, let us remember that the danger spot for us is Japan. There is little danger of our intervening in a purely European war. But the situation in the Far East may become menacing.

This writer holds no brief for Japan, but he strives to see her side of the case. Sixty-five million Japanese, increasing at the rate of at least 1,000,000 per annum, inhabit the 149,000 square miles of Nippon. The soil of Japan is largely volcanic and non-arable. The Editor of the *Living Age* notes in the February issue that but three solutions are open to the Japanese. They must either practise birth control, or emigrate, or corral, in large measure, the Chinese and other large Asiatic markets.

No Catholic can suggest birth control. As to emigration, we exclude the Japanese from our shores, and resent their coming into Latin America. A thin fringe of white population in Southern Australia closes that continent to the yellow race. China, India, and the Far East have their own population problems under the present economic order. There is question, of course, of relative overpopulation. God in His goodness has given to the human race a world capable of supporting even today four times its present population. But this assumes a total reorganization of internal and international economic and political

methods. To ask the Japanese to await the millennium is to drive them to desperation. Hence the third solution, to secure expanding markets, to trade manufactures for foodstuffs, seems the way out for Japan. Again, the Japanese seek a political as well as an economic hegemony over China. They desire an Asiatic Monroe Doctrine.

Now two questions arise: Can we avoid a war with Japan? Should we avoid it? We can avoid it by giving to Japan a free hand in China. As to our Chinese market, our Pacific trade compared with that of Japan is complementary, rather than competitive. We could still do business with China even though Japan became the predominant power in the Far East.

Should we avoid war with Japan? The writer, a graduate of an English university, respects and admires the English nation. Their diplomacy is superb. It is astute and realistic, though often on the surface simple even to the point of naiveté. But England knows what she wants, and generally gets it. Americans should be on their guard lest Uncle Sam become a handy buffer against Japan to safeguard British and French Oriental trade. As to England's Far Eastern market menaced by Japanese competition, that's "her baby."

Again, suppose that we and our potential allies defeat and ruin Japan. What then? An expanding market? Far from it. Most probably a Bolshevized China, and a red surge of Communism the world over. Stalin has predicted a capitalistic war, and then foresees in its wake the Communist opportunity. The Soviet drive at present is chiefly aimed at China and Mexico. Holland, Switzerland, Spain, and the Scandinavian countries avoided entanglement in the World War; but we, forsooth, *must* be plunged into a Chinese maelstrom.

The Editor of *Living Age* suggests three measures through which we can reach an understanding with Japan:

1. Let us accept the offer of Ambassador Saito to conclude an agreement concerning the Philippines after their independence.

2. Let us revise the Vinson big-navy scheme. As Senator King pointed out on March 7, we do not dread invasion from Canada or Mexico. As to Japan assailing our coasts, it is a baseless bugaboo. Hence arises the question: why a navy second to none? Is national defense to begin in Manchuria?

3. And most vital, let a declaration be issued pledging the United States not to fight unless its territories be invaded. This is the way of peace. Japan has had a poor press in our land. Her methods have been violent, but her case is strong. Yet a combination of Anglophiles, Bolshevik sympathizers, and patrioteers who wish to fight on principle, has made Japan a villain Power in the eyes of most Americans. She at least liquidated banditry and incipient Bolshevism in Manchuria, while our Government tolerates and seems to sanction them in Mexico. Today in Manchuria peace and order reign as a result of Japanese aggression. South of the Rio Grande murder and blasphemy run riot under a virtual protectorate from Washington.

Before we become entangled in a trade war, camouflaged by slogans, such as "to make Asia safe for democracy," let us realize, at least, that it is a trade war. Let us consider that even a monopoly of Chinese trade would do little to solve our domestic economic problem. We have South America as our sphere of influence, economic and political.

Before we fight for an open door for Bolshevism in the East, let us study the Japanese case. Against the far from spotless Nipponese are arrayed a mighty though incongruous alliance. Anglophiles, friends of the Soviet, capitalists seeking an expanding market, all conjure up the Japanese menace. The munitions makers and their allies thrive on armament races, and cash in on war. But what is there in it for the American masses? Loud "patriotic" fulminations concerning national honor and our prestige deserve careful scrutiny.

Above all, let us watch the extreme jingo press. It denounces, with good reason, the Communist menace, but it also plays up the "yellow peril." But yellow journalism is not consistent; it seeks profit from our phobias, and strives to capitalize our passions into hard cash. The war of 1898 was chiefly the result of reckless and largely false propaganda against Spain in a certain section of our press. The book of Walter Millis, "The Martial Spirit," shows this.

One final word. The author resents and denies, with all the energy of his soul, the assertion that jingoism, militarism, and the advocacy of war for profit is patriotic, while to champion a peaceful policy based on truth and reason is pacificism. Let us defend our own territory in case of another world holocaust. Let us avoid the Chinese chaos. If we must liquidate a problem, we have Mexico on our southern border. That is our business. The Far East does not vitally concern the American people. The open door is simply not worth billions of American treasure and thousands of American lives.

Champion Braddock Gets the Breaks

JOHN A. TOOMEY, S.J.

JIMMIE BRADDOCK walked into his home, ashamed to face his wife. She saw from his face that he had found no job.

"Jimmie, I'm sorry, but—"

"But what, May?"

"They turned off the gas and electricity. And—and, well, I guess I'll have to tell you. There's nothing to eat in the house."

The three little children were crying. They were very hungry. Jim walked over to the window and looked out. His wife drummed on the table, her eyes downcast.

"Well, May, I guess you made the mistake of your life when you married me. I'm a failure."

May walked over, put her arm around him. "No, Jim, I made no mistake. I'd do the same thing over again. It's not your fault. We still have our Catholic Faith; we can still pray. God will help us, Jim." She was smiling at him through her tears. A strange huskiness came into his voice.

"Prayer and faith will help us, May," he said simply.

And then Jimmie Braddock had to do the hardest thing in his life. He had to go on relief. Jimmie had been a prize fighter, and had soared up pretty close to the top, manifesting so much ability that acknowledged authorities had predicted the championship for him. Then he had seemed to go to pieces. His right hand was broken. It was reset inefficiently. It must be broken again and then reset. This would cost one thousand dollars. Jimmie's savings had melted away in the financial crash. Possessing no thousand dollars, he decided to break it on the jaw of an opponent, which he did. But he lost fight after fight, some twenty in all. The boxing promoters decided he was through and refused to give him any more chances. Only one never lost faith in him, his little Jewish manager, Joe Gould.

Jimmie became a CWA worker, dug trenches for sewers in North Bergen, N. J., at \$19.24 a week. When that project was finished, he picked up an occasional day's work heaving railroad ties or coffee sacks on the docks; but now he had reached the end. He did not have a dime in his pocket. The rent was three months overdue. The gas, the electricity were shut off. There was not one bite to eat. His wife and children were hungry; he was hungry. Every fiber in his being revolted at the thought of accepting relief, but—

Dressed in an old shirt, a pair of patched trousers, worn-out shoes, without a coat, Jimmie Braddock walked into the North Bergen Relief Bureau, and told of his plight. The clerk said Jimmie choked with shame. The Braddocks went on regular relief, receiving \$6.40 a week, and they stayed on relief for seven months, up to March of this year. Early every morning, Jimmie would get up, tramp from dock to dock trying to find a job. Most of the time he could find nothing at all. Each night, ashamed, he would return to his wife. She would smile and say: "It's not your fault, Jim." She consoled, comforted him. During the seven months' ordeal, not a word of complaint or recrimination escaped her lips. It was a Catholic marriage. For better or for worse—that's what both had promised. Both kept the promise. Through the thick and the thin, they went together, loyal.

She exhausted every device to make the six dollars' weekly allowance cover their needs; she never let him know how much she was worrying. If Jim had been unmarried, or had had another sort of wife, he might have stayed down; but touched to the depths of his being by such devotion and loyalty, he made an iron resolve. He would rise again. May taught the little children to ask God to help Daddy succeed. May and Jim said the Rosary at home; every Sunday at Mass they stormed Christ and His Mother to send them aid. Jim said to me: "While hearing Mass each Sunday I used to ask Our Lord and the Blessed Mother to give me better breaks."

He was twenty-nine, an age when even successful fighters are supposed to begin fading out, and he was not regarded as a successful fighter. Practically everybody, except his manager, thought of him as a mediocre has-been. The odds against his ever amounting to any-

thing again were simply chilling, but he kept on praying with simple faith for "better breaks." And then with startling suddenness breaks that surpassed his wildest dreams began falling into his life. Somebody was needed to fight a coming young Southerner. The promoters could not find anybody; reluctantly they took Braddock off the docks and put him in the ring. The coming young Southerner stopped coming; Jimmie knocked him out. The strange train of circumstances continued dragging Jimmie back into the ring despite the opposition of the managers. Two world beaters came out of the West; the organizers combed America and Europe but, strangely, nobody was available. They had to take Braddock again, and Braddock shocked everybody, including the two world beaters, by winning both fights. The first thing he did was to pay back the relief money to the penny.

Now Jimmie, to his amazement, found himself the contender for the heavyweight championship of the world, the richest prize in the world of sports. The situation brought a hearty laugh from practically all the sport writers. The only difference of opinion concerned just what round Jimmie would be knocked out in, one school of thought favoring the third, while others inclined to the fifth. The odds soared as high as ten to one against him. While Jimmie was heaving railroad ties, the odds had been about a thousand to one against him. Ten to one to Jimmie looked pretty close. Finally the great night—June 13—came. Before the fight Jimmie said to his children:

"Are you going to say your prayers for Daddy?"

"Yes, we are, Daddy," they cried in unison. And over in Jersey, the three little figures, the oldest four, the youngest two, knelt by their bedside and prayed; "Please, God, take care of Daddy. Don't let him get hurt. Please, Blessed Mother, watch over him and be at his side." Their Daddy was walking down the aisle to the ring, saying Hail Marys. He told me he managed to get five in before he climbed over the ropes, and during the fight, he repeated frequently; "Jesus, Mary and Joseph, help me."

And then Jimmie, gazing out at 30,000 frenzied fans, United States Senators, Congressmen, Mayors, stars of the stage and screen, great names in the news, heard their roars of approval; heard the referee beside him saying: "Ladies and gentlemen, it gives me pleasure to announce the new heavyweight champion of the world, James J. Braddock." And his name leaped out from the bowl as millions took it up, North, South, East, West. Officers and sailors in the Pacific fleet cried out: "Braddock's the new champion." "Signor Braddock has won," people were yelling in Rome. "Monsieur Braddock, he is the champion," resounded through the cafés and the streets of Paris. "Jimmie Braddock," London and all England heard the news, and over in Ireland, the land of his and his wife's ancestors, the crowds were crying: "Sure, he's Irish. His mother came from Galway." Stumbling upon the method of St. Ignatius, to pray as though everything depended on prayer and to act and fight as though everything depended on him, Jimmie with this combination

had reached the top in a spectacular ascent without precedent in the world of sports.

Jimmie is a product of the parish schools. Born in New York City, his family moved while he was still quite young to New Jersey, and he attended St. Joseph's parish school in West New York. Jimmie was resting when I called. It was only two days after the fight and he had had scarcely any sleep. In the room were Mrs. Braddock, her brothers Howard, Raymond; Gerald McKernan, New York admiralty lawyer; Lud, well-known New Jersey newspaperman, relatives, friends. Howard told a story rather indicative of Jimmie's character. Howard and Jimmie had been bosom friends from parish-school days, and Jimmie had often seen Howard's sister, May, but had never said much to her outside of "Good evening, is Howard in?"

One night, Jimmie and Howard were crossing the Hudson on the ferry. Jimmie pulled out a ring: "What do you think of that?" he asked. Howard thought it was fine and inquired what it was for. "I am going to give it to your sister," Jimmie vouchsafed. "I would like to take your sister out. What do you say to a girl when you want to take her out?" Howard informed him you just go over to her and ask her to go out with you. Jimmie thought over that a while, then asked: "What will I say to her when we go out?" Jimmie finally asked May to go out. When she returned she told Howard: "I am never going out with him again. He hardly said three words all evening. I had to do all the talking." Howard advised her: "Get to know him, May. He's a wonderful fellow when you know him." When Jimmie finally proposed, he was so sheepish about it, May could scarcely restrain her laughter. He then went down to ask Mr. Fox, her father, who was in the hospital. Mr. Fox said: "You are a great one. You wait until I am flat on my back in the hospital and then you ask me. OK, seeing it's you." May was the only girl Jimmie ever went around with. They have been married five years and have three children.

The story was scarcely finished when a massive six-foot-three figure filled the doorway. Dressed nattily all in white, white shirt, white trousers, white shoes, the champion of the world towered impressively over everybody in the room.

"How do you do, Father," he said warmly, "I'm glad to see you."

I asked him about the widely publicized report quoting Jimmie as saying he wanted to send his two boys to Yale and his daughter to Vassar. Mrs. Braddock explained. Someone had thought out a statement for Jimmie to speak into the microphone. There was a large crowd; people outside were yelling for him to hurry up. The words were practically put into his mouth. She said: "The children are going to Catholic schools." Jimmie confirmed this: "Yes, I intend to send my children to Catholic schools and colleges."

"Jimmie doesn't talk much," Mrs. Braddock smilingly volunteered. "You'll have to keep asking him questions." Jim grinned, and began answering the questions. Jim is

a practical Catholic, goes to Communion once a month, has great faith in prayer. Once he remarked to his wife: "Nothing will win this fight except faith and prayer." He knows how to serve Mass, and at a recent retreat served the Mass each morning.

"I think if I had not had strong Catholic faith and such a good wife and kiddies, I could never have made the upward climb," he said.

He recites the Rosary frequently, and after the Baer fight did not forget to send up a humble prayer of thanksgiving for his astonishing victory. He belongs to the Holy Name Society and the Knights of Columbus, and revealed a high opinion of the Chicago Catholic Youth Organization. "I would like to see that spread everywhere," he declared.

"One thing you can be sure of," Mrs. Braddock said. "The new honors won't turn Jimmie's head. He's always the same." And one got the definite impression they will not turn Mrs. Braddock's head either. The writer left with Jimmie's simple declaration of faith ringing in his ears: "Each Sunday at Mass I used to ask Our Lord and His Blessed Mother to send me better breaks." Somebody certainly sent Jimmie Braddock the breaks.

Cleverness as an Obstacle to Faith

SELDEN P. DELANY

THE vivid metaphor of Our Lord emphasizing the danger of riches has become a part of our common speech: "It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the Kingdom of God." It takes but a slight acquaintance with people of wealth to understand why this is so. They are free to fulfil their own whims and fancies and have unlimited opportunities to fall into sin. Some of the greatest Saints, however, have been possessors of wealth, and it is just because they could have done evil and did not do it that they became Saints. Moreover, those who have great possessions are prone to trust in their riches and thereby they become proud and self-sufficient and tend to forget their need of God.

We may reasonably assume, however, that Our Lord was referring to riches in the broader sense and not merely to money. The principle He laid down applies equally to all kinds of wealth: power, influence, personal charm, social popularity, physical strength, and intellectual cleverness. Those who are richly endowed in any of these ways are inclined to think highly of themselves; to become puffed up with pride, self-reliant and self-confident, and forget that their gifts come from God and that they must give an account to Him of the use they make of them. The essence of pride consists in assuming the credit for the endowments which the Almighty has bestowed upon them. The truly humble man knows that of himself he has nothing and is nothing, and he gives to his Creator the glory for whatever he has received.

The gift of intellectual cleverness is a dangerous gift and it often becomes an obstacle to entrance into the kingdom of God. Men of unusual mentality and wide

learning often find themselves entrapped in the quagmire of doubt. Publicans and harlots seem to have a better chance of finding the way to heaven. The wicket gate is often too narrow for those who are laden with all these paraphernalia of the mind. There is such a thing as being *too* clever. Mere brains may be the passport to success in this world, but they do not hold the key to the kingdom of heaven.

It is one of the commonplaces of the Gospel that Our Lord constantly emphasized the supreme need of possessing a child-like heart. "Unless you be converted, and become as little children, you shall not enter into the kingdom of heaven." He praised His Father, Lord of heaven and earth, "because thou hast hid these things from the wise and prudent, and hast revealed them to little ones." The child-like heart alone is capable of faith, which implies docility and a readiness to accept the truth which God has revealed and committed to His Church to be taught to all men. The supernatural virtue of faith consists in believing in God and all that His Church has taught because God has revealed it and He cannot err. This disposition of mind and heart is far removed from the attitude of the highly educated person who thinks he can discover all the truth by his own unaided search, who proudly asserts his right to interpret the Scriptures in his own way, construct his own theology, and determine what is necessary for the life that is pleasing to God. This is the height of presumption if God in His mercy has revealed what we should believe and do in order to be saved.

Thus intellectual cleverness and advanced learning, though in themselves most laudable, often become obstacles to faith. They may prevent one from making the proper intellectual approach to the Faith; they may cause one who enjoys the gift of faith to lose it; and they may make it extremely difficult for one who has lost his faith ever to regain it. The fundamental reason for this is that cleverness and learning so often engender intellectual pride.

The man who is proud of his own learning cannot make the proper intellectual approach to the Faith. He is inclined to look down with contempt on the great numbers of simple souls who have always been in the majority among the Faithful in the Catholic Church. He would say that it is quite all right for children and adults who have meager education to learn their catechism and place themselves under instruction to a priest; but a highly trained person like himself ought to be considered an exception as he is presumably able to do his own thinking. He feels disposed to sit in judgment on the Church because of some of her practices and articles of belief. If only he had been asked to construct a church, he could make a much better job of it. If the bishops and theologians would call him into consultation, he could fashion for them a reasonable religion which would appeal to the modern mind.

Such a supercilious mental attitude can never lead to faith, which essentially implies going to school to the teachers appointed by God and teaching with His author-

ity. A refreshing example of the right mental attitude was furnished by the world-famous French scientist, Pasteur, who, when he became a Catholic, learned his catechism as any child would have done, and accepted humbly all that the Church taught on matters of Faith and morals even though his massive scientific knowledge and experience was far superior to that of his religious teachers.

Those who enjoy the gift of faith may easily lose it through intellectual pride. It would be giving those who have lost their faith too high praise to say that all have lost it because of intellectual cleverness or immense stores of knowledge. Many lose their faith because of the weakening of moral fiber which leads them to give way to temptation—most often perhaps to sins of the flesh. The number of those who lose their faith solely from intellectual difficulties is comparatively small. Even of them it would be too much to say that they have lost their faith because of their high intellectual gifts. Of most of them, all that one could say is that they know more than they did before. They have attained to that little knowledge which is a dangerous thing. After a few years in college perhaps, or after reading some atheistic books, they begin to think that they know more than their parents or teachers, and that they are wiser than the Church. To many of them would be applicable the warning which the famous Dr. Jowett gave one day to his students at Oxford: "We are none of us infallible, not even the youngest of us."

This principle is illustrated by most of the famous heretics and apostates of history. They did not have sufficient humility to remain submissive to the teaching authority of the Church. A heretic by etymological derivation means one who chooses. He chooses what he wants to believe rather than letting the Church choose for him. Heretics have as a rule been intellectually clever men who have thought themselves wiser than the Church. Having once adopted a theological position which was contrary to the Church's teaching, their pride has led them to persist in it and to hold out stubbornly against the warnings and condemnations of authority. Incidentally, it is interesting to note how many of the founders of new heresies have been men whose will to power was frustrated in their youth or later manhood. This resulted in an inferiority complex, the modern psychological equivalent for the ancient sin of pride.

A well-trained mind may equally prove a handicap in the recovery of faith once it has been lost. People of moderate intellectual attainments who have lost their faith are often able to return to the state of grace by the ordinary path of repentance. It is not so easy, however, for those who are highly educated. They have an intellectual reputation to sustain and it would be extremely irksome for them to admit that they had been in the wrong. The world might accuse them of inconsistency and instability. They are laboring under the delusion that having once assumed a position they must cling to it even if mistaken. It requires a high degree of courage to admit that one has been in the wrong and don the sackcloth and throw

ashes on one's head, but it is only the path of penitence which can lead one back to the certitude of faith. Here again the pride that has been generated by intellectual gifts is the chief obstacle. That is why so few of the most notorious heretics and apostates have returned to the Church before they died.

Nevertheless, in spite of all the dangers of intellectual cleverness, it must not be assumed that the Catholic Church puts any premium on stupidity. Perhaps some of the Saints have been men and women whom the world would not rate mentally very high; but they have been canonized not because of their simplicity but because of their unconquerable faith and heroic virtue. The Catholic Church has no calendar of fools; but she has bestowed the title "Doctor of the Church" on a number of saintly men because of their great learning, men like St. Augustine, St. Albert the Great, St. Thomas Aquinas, St. Robert Bellarmine. It was not their learning alone which has exalted them to such positions of eminence in the register of the Saints. It was because their learning was tempered by humility.

One of the most learned Catholic writers and philosophers of our time was the late Baron Friedrich von Huelgel. His learning was prodigious and he exercised an immense influence on the thought of his time in England, both among Catholics and non-Catholics. There can be no doubt that he always wrote in humble submission to the authority of the Church. Perhaps his great humility

was due to the fact that in accordance with the suggestion of his spiritual director, the Abbé Huvelin, he always kept a place in his spiritual life for some of the practices of popular devotion, such as saying the Rosary, going on pilgrimages, and so forth.

Today the Catholic Church does everything in her power to encourage education in all branches of human knowledge, with the full realization that the study of science, history, Biblical criticism, philosophy, through false ideas and misconceptions sometimes conveyed through these studies, has often led to doubt, disillusionment, and despair. In spite of this fact the highest authorities of the Church never fail to inspire young men of promise to devote themselves to the life of scholarship. So long as they remain faithful in the practice of their religion they will always be safeguarded by humility.

In Europe and America, both among the clergy and the laity of the Catholic Church, are to be found some of the best scholars, cleverest scientists, and most brilliant men of letters of our time. In wisdom and mental equipment they will compare with the best that the non-Catholic world can produce. Yet whoever has been privileged to know some of the more eminent of present-day Catholic historians, scientists, philosophers, Biblical scholars, theologians, archeologists, journalists, statesmen, and diplomats cannot fail to be impressed with this one fact: that all these men are distinguished most of all by the saving grace of humility.

Father Coughlin: The Aftermath

WILFRID PARSONS, S.J.

IT is no doubt good for a man to see himself once in a while as others see him, and I have just had that experience. I want to share it with all our readers, for it contains much that is illuminating in the present condition of this country. This report, therefore, will almost entirely deal with the public reaction to the articles on Father Coughlin which appeared in these pages on May 18, May 25, and June 1.

The number of letters received, in view of the wide interest Father Coughlin has aroused, was small. Here are the figures: in all, 87 letters have been received—62 opposed to the articles, 25 in favor. Of all these, 23 were anonymous, a high percentage. But, and this interests me as Editor of this Review, of the 87 letters, only 16 opposed to the articles in whole or part were written by those who read them in *AMERICA*, with 8 doubtful, while 38 had read them only in the excerpts published in the newspapers, sometimes with pretty lurid headlines. In view of the known propensity of Father Coughlin's adherents to write letters, the conclusion seems to be that the readers of this Review are not inclined his way to any great extent.

The general character of these letters is also interesting. There was very little argument or attempt to show me wrong; it was usually assumed that I was. Apart from

a very few analytic letters which showed acquaintance with Father Coughlin's theories, the strain of argument usually ran as follows: (1) Father Coughlin is in favor of the poor (or against the rich); you are against Father Coughlin; therefore you are against the poor (or for the rich); (2) Father Coughlin preaches the Encyclicals; you are against Father Coughlin; therefore you are against the Encyclicals; (3) Father Coughlin has a plan, therefore we ought to follow him. In all the letters of this sort there was no claim to meet my analysis but just the intolerant assumption that Father Coughlin is the only one who has spoken out for the poor and against exploitation, and therefore anyone who criticizes him must necessarily be in favor of industrial capitalistic exploitation; or that his plan, or any plan, because it is a plan, must necessarily be the right one, though that was exactly the point at question. Communism is a plan, too.

One appalling characteristic of most of the adverse letters was the terrible hatred of the clergy and Hierarchy displayed. I think the letters were a fair cross-section of the Catholic opinion which is behind Father Coughlin. Besides many sincere persons, he has clearly allied to himself the disaffected portions of our own people. Over and over again the letters, particularly the anonymous ones, attack the priests and Bishops for callous and cruel

neglect of the poor, and Father Coughlin stands out as their sole protector and savior. The names of Ryan, Siedenbueg, Haas, Husslein, Muench, Kenkel, Blakely, Wynhoven, and a dozen others have been forgotten; the Bishops' Reconstruction Pastoral is as if it never was; the Catholic press, the Catholic Industrial Conferences, the Central Verein, the Charities Conference, all forgotten. In fact, whatever love they begot has curdled into hate.

The thing, however, was not without its comic moments. One enraged gentleman announced on the telephone that he had heard I had denied the validity of Father Coughlin's ordination, and was bringing fifty men up here to stage a demonstration; he was startled, and perhaps gratified, to hear that I was at Atlanta. Another called up doubting that I was properly ordained myself. Father Coughlin attacked me in his New York speech as "notorious for playing into the hands of unclean motion-picture producers" and showing "a greater aptitude for the lessons taught by financial journals than by [for?] those espoused by the Encyclicals of his Church." If he had added that I was well known for backing the Calles persecution of the Church in Mexico, he would have included the three fields in which perhaps AMERICA's policy is best known. It was, of course, a blow to hear that Father Coughlin knew so little of this Review's history. One reader assuaged his feelings by tearing his copy of AMERICA into pieces and mailing them back to me, under seven cents of stamps. Another canceled her subscription (the only cancellation, by the way, directly traceable to the Coughlin articles) on the ground that Bishop Gallagher's Imprimatur imposed silence on all critics, a stand which would close up our book-review department. In printing letters we have tried to keep the discussion on a high plane.

Picturesque abuse, however, was plentiful. Much that was written could not be sent through the mails, so here are a few of the duller gems:

You most certainly are making an ass of yourself in your recent article in AMERICA Magazine when you attack Father Coughlin as not knowing what he is talking about, especially about the money question.

Although it is 1900 years since the action of Judas Iscariot it seems that there are a few Judas left. I mean you, —, —, and others.

There was a Judas years ago who sold his Christ for 30 pieces of silver. I think our modern Judases have taken 30 pieces of gold, or more.

From reading your articles you would wonder whether you are a true representative of Christ on earth.

I say to you, as a Catholic to a Jesuit priest, mind your own damn business.

What a pity there are so few Fr. Coughlins, and so many like you.

You cannot make a mistake, of course, working for the Plutes. Such damnable hypocrisy!

Down with Father Coughlin! Up with Wall St. pirates! This is what Pope Leo's "Rerum Novarum" means to you. To Hades with Lazarus. Save Dives. *Anno Majorum Deo Gratias.*

There was a striking difference between the letters from readers of the articles in AMERICA and those from people who had seen only excerpts in newspapers. The former, in nearly every case, even when disagreeing, gave me credit for my intention to treat Father Coughlin's theories

impersonally and analytically, and apart from personalities. The latter merely raged. I was just another of those priests who are against the poor and probably live in luxury. Both types of letters, however, fully bore out my original contention that with few exceptions the theories themselves are very little known, still less the economic principles to which they refer.

Through many of the letters ran the fallacy, born of blind confidence, that it is practically sinful to oppose Father Coughlin, or even to examine his doctrines, since he is for the poor and therefore must be right. It was somewhat disheartening to observe that few reflected that it is possible that one who leads the poor and dispossessed may be leading them on a fruitless and impractical course. So long as he is leading, the assumption went, he should be followed. A typical sentence may stand for many more like it: "I must admit surprise that a Jesuit shows a willingness to attack a Catholic priest instead of trying to uphold him; evidently you must be friendly to the international bankers, and no friend to the laboring classes." This idea of union, regardless of the grounds of union, right or wrong, is another undercurrent of the letters.

In many of the letters ran misunderstanding of the real meaning of a Bishop's Imprimatur, such as Bishop Gallagher's, as if that meant that the economic truth of the speeches was thereby guaranteed as Catholic truth, and therefore it is un-Catholic to question it. At that rate, many Bishops are insulted nearly every week in our book reviews.

So much for the psychology of the Coughlinites. As for the debate itself, there remain a few things to be said.

As I suspected, there is considerable difference of opinion as to his real meaning. It is safe to say also that the nature of currency and bank credit remain a puzzle to his hearers. He constantly repeats that currency can be issued without violating the gold standard up to 2½ times the amount of gold in stock. Yet he frequently talks of this Federal Reserve system and the gold standard as if they were immoral. He cannot have both; and this is what has confused his hearers. The fact is ignored by him that Federal Reserve notes, instead of being sixty-per-cent "air," are backed 100 per cent, forty per cent by gold, and the rest by commercial paper, which represents goods in transit. As Msgr. A. J. Muench says, "Surely if any money in our monetary system is merchandise and not fiat money it is our Federal Reserve notes."

Some of the letter writers, following Father Coughlin, talk as if currency could be issued (to whom? and for what?) based on \$9,000,000,000 gold now in this country up to 2½ times this amount, or \$22,500,000,000, regardless of the amount of goods that are in transit at that time. This "one-way money," as I called it, having no maturity date, besides lacking a first necessity of currency, elasticity, would have to be called in some time by taxation, or go on increasing into disastrous inflation. But as I have said, this is the principal fallacy of all the monetary enthusiasts.

Whatever Father Coughlin has meant by nationaliza-

tion of credit, it is certain that his hearers understand him to mean that private banking must go. They obviously do not commonly understand the credit process, and some of them were surprised to hear of credit "ceasing to be," after it is used, as if that meant that it originally had no security. Credit money is, of course, merely our tangible wealth temporarily put by the banks into the form of money, so that we can use it for exchange. After that is done, it disappears, naturally. The same, in a sense, should be true of currency, the total amount of which should expand and contract as goods in transit are being exchanged. "Money famine" has no sense if this is understood.

In spite of all this, his followers do believe that the solution will mysteriously come from changing the character of our money. This is probably typical of us Americans, who would usually rather settle our problems by some law than by a revolution of character. The Prohibition law was an example. Another is the proposal to ensure cleanness in movies by abolishing block booking and blind buying by law, which would certainly deprive the exhibitors of an excuse for showing bad pictures and would mean lots more money for the trade papers, whose advertising would be quadrupled; but it would not make clean motion pictures in Hollywood. In all these cases there are evils enough, but mechanical solutions will not abolish them. They simply transfer them to another field, or create new ones.

Of course, there were many letters in agreement with the articles, even one or two anonymous ones, and one of these latter was pretty violent, too. On this side, I have to report a dislike of Father Coughlin's methods and ideas amounting to a positive fear. It seems to me, however, that I should say to those who do not like Father Coughlin generally that there is one way to get rid of him: all they have to do is to denounce our undoubted economic and social evils, and as far as lies in their power, abolish them. Silence and inaction never cured radicalism; it fosters it. It is quite obvious that the Church must take immediate steps to impress more widely on the popular mind that it condemns and has always condemned injustice and demanded social justice.

On the whole, then, the following of Father Coughlin seems to be based on something wholly apart from what he proposes that we do, for that is not understood. His denunciations of social injustice are what have won him those who have suffered from it. At his Madison Square Garden appearance I am told that the audience leaned back bored and quiet when he spoke of banking and money, but quickly rose with a whoop when he returned to the excoriation of some enemy. The motivation is almost entirely one of hatred. They look on him, therefore, as one who bravely attacks the undoubted evils of our economic system, and since he does speak out, they are perfectly willing to believe that the rest of it must be all right. This is what I meant by saying that it is a shame that he has been captured by the monetary mirage, which seems to possess its adepts quite as completely as the single-tax system of Henry George.

Sociology

"Continuity of Employment"

M. P. CONNERY

(Editorial Note. This article expresses the views of the author, not of AMERICA.)

THE present is one of the periods when people will read articles on unemployment, and if the solution presented is in accord with their own views they are comforted. They then lapse into repose to wait for the business world to right itself, to start again making exorbitant profits, to be followed by another depression and the condition of idle millions. One who is fortunate enough to have more work than he can do is ill disposed to present his solution for unemployment in any painstaking manner, but as he has been "full of his subject" for more than thirty years there may be some interest in his discussion of the question.

Some years ago a noted professor economist at the conclusion of his lecture on "Unemployment" was asked what he knew about the evil of unemployment in the Middle Ages. He replied that there could not be unemployment in the Middle Ages. Then came the question, why not adopt the system of the Middle Ages? And the answer was that the world is moving forward, not going back. And it is the general acceptance of this answer that justifies this discussion.

We all have general knowledge that during the Middle Ages Saints' days and holidays abounded. If there were as many as fifty such days in a year, the wonder is how the workers existed at all. The average worker in this age of greatest efficiency, measured by horse power, could never get out of debt with half of that annual idleness. But in some fairy-tale books it is stated that the holidays during the Middle Ages acted as a preventive of over-production! And over-production of product that went to the workers!

Why could not unemployment exist in the Middle Ages? Because interest was not allowed. Whatever a man got he worked for. His accumulated property in the form of capital he had to make use of for the public good in order that its value might be retained, not that his wealth might be increased by means of interest. In those days if the owner of capital did not work, his property depreciated both in quantity and in value. To maintain his wealth he had to work, though that work might consist of the supervision of his employees. Nothing going to capital in that period, all the product of the workers must have gone to the workers; that is, the purchasing power of the workers was always equal to the amount produced.

Why is there unemployment under the present system? Because interest is allowed, and because interest is impressed on everything of value in the world of business. The capitalists make a charge against the workers in the form of interest in the annual sum of approximately twenty billions of dollars. The workers are thus short by that vast sum of being able to buy back what they produced; there is a surplus of that amount that the

capitalists cannot make a great dent in by luxurious living.

Someone will say: "Increase wages by that amount and the problem is solved." No; reduce the rate of interest to approximately nil, and then the problem is solved. The surplus exists because of the amount that goes to the capitalists. That surplus is represented by the simple matter of five-per-cent interest on all capital. Raise wages to any height and still leave that five per cent to the capitalists, and the same surplus exists along with the same degree of unemployment. Do not believe "Big Business" when its representatives talk about increasing wages in order to increase the purchasing power of the people. It can't be done. That twenty billions of interest money can't be reached by any increase in money wages, and an increase in real wages cannot be while the twenty billions of interest is.

Why cannot increasing wages reduce the surplus that goes to the capitalists? Because capitalists get five per cent on the value of their capital. Increase the money wages of the workers, and the cost or value of capital is similarly increased, and the five-per-cent interest return will bear the same relation to the new value as twenty billions do to the present valuation. In other words, increase money wages, and you increase accordingly the money value of the surplus that goes to the capitalists. And while that surplus goes to the capitalists, there must be periodic general unemployment.

The solution of our economic difficulties is entirely in the matter of interest on capital, and at the same time it is the subject that is most generally avoided. "Oh, but I have a few thousand in the bank," says the ardent professional advocate of economic justice. "How is your proposition going to affect me?" queries the altruistically speaking business man.

It was with a broad grin that I read in "Continuity of Employment" in an issue of *AMERICA* some years ago, "an executive officer of the Procter and Gamble soap company showed clearly that a well-devised scheme to provide continuous employment means larger profits as well as satisfied workers." But larger profits mean greater surplus, and it is the surplus that creates general unemployment.

Of course, when it is argued that the doing away of interest is the only way to prevent general unemployment, it is not meant that wars do not make for continuity of employment, or that "moving mountains," in the sense of unnecessary governmental operations, does not make for continuity of employment, or that sending goods abroad, never to return, is not an equally crazy method of securing continuity of employment. But it is maintained that the elimination of interest is the only sensible means for attaining almost complete social justice, for which just compensation during continuity of employment is the basis, if not the whole structure.

How can we do away with interest? Must we turn Bolsheviks, Communists or Socialists, or all three? No. Simply make known to the people that an economic program which retains within the community the equivalent of the product produced therein automatically reduces the rate of interest to nil and gives to the workers the full

product of their labor. Then we are back to the system of the Middle Ages. But who wants that? Certainly not the professional advocates of social justice!

Education

A Klan County Turns Catholic

DOROTHY FOX

SANILAC COUNTY is located in the "Thumb" of Michigan, about eighty miles northeast of Detroit. In 1919 the county was a fertile field for the Ku Klux Klan. So great was the hatred aroused against the Church by the Klan leaders that local Catholics were ostracized from society; "papist" merchants were boycotted. Catholic children walked home from school alone as targets for some brassy imps who yelled and hurled stones.

With the advent of the depression, the Ku Klux Klan leaders disappeared, and in recent years the Catholic population increased considerably when many city dwellers took residence in the rural communities. Additional priests have been sent to Sanilac county, and at the present time there is weekly Mass in nine of the twelve churches. The county has a Catholic population of about 4,000, but no Catholic school. Sanilac county Catholics have faith but they have never had the opportunity for real knowledge of the Faith.

Such was the field in which Mrs. Edward A. Skae, President of the Detroit Diocesan League of Catholic Women, and Mrs. J. P. O'Connell, secretary, organized the first of the present nine units of the Sanilac County League of Catholic Women in October, 1931. Mrs. Skae suggested that the first important work of the Sanilac County League might be the organization of vacation schools. In July, 1933, the league began rural vacation-school work by assisting the Rev. A. J. McGuinness, pastor of St. Mary's Church of Burnside, to organize the first religious vacation school in Sanilac county. The school was attended by 150 pupils; twenty of these pupils came nineteen miles daily through transportation arranged by the League. Daily transportation of forty children from Brown City to Burnside was also sponsored by the League.

The success of the two weeks' vacation school encouraged the League to make a special vacation-school program their leading activity for 1934. In response to the invitation of the League, seconded by that of the pastors, the Rev. Mother Gerald, Superior General of the Dominican Sisters of St. Joseph's Convent, Adrian, Mich., offered the services of her Sisters to teach the 550 pupils in the six proposed Sanilac county vacation schools.

The fruition of the two weeks' labors of the seventeen Sisters of St. Dominic who were in charge of the 1934 schools was most evident at the parish Masses when 150 boys and girls received their First Holy Communion in the churches at Burnside, Peck, Sandusky, Port Sanilac, Argyle, and Austin. In each of these churches the ceremonies on the final day were made as impressive as possible. The altar bell sounded and the First Communicants, two by two, entered the sanctuary. After their Com-

munion white-cassocked altar boys closed the gates and 250 boys and girls and adults, some of the latter for the first time in years, received Holy Communion for the intentions of the Sisters of St. Dominic. The Mass ended, two tiny tots with chubby arms crossed on their breasts led the First Communicants and the parish from their thanksgiving. Outside the church the parents and parishioners expressed their gratitude to the Sisters. The children, too, waited their opportunity to speak to their teachers. They wished the school were two weeks longer; they asked for the nuns' addresses, and some of them were very heavy-hearted because the Sisters had to go away.

This affection for the Sisters at the conclusion of the school was in marked contrast to the timidity of the pupils at the opening sessions. Many of the children had never before seen Sisters. The first morning they sat at their desks afraid to move; they seemed amazed that the white-clothed figures could talk and smile and walk about the room. At the close of the first half-day session, they silently left the schoolroom as if glad to escape from the mysterious presence. After another morning of observation, one lad took courage to ask the nun if she ever unwrapped herself, and little by little all felt more at ease and began to take a deep interest in the instructions.

And instructions were needed. There were in some classes boys and girls who could not make the Sign of the Cross. The children had been enrolled in the school by the priests, and the League members who not only visited the homes, but also went and talked with the parents and children at work in the hay and beet fields. The Sisters carried out an instructive program on the Mass, prayer, Holy Eucharist, and Penance, and also prepared a number of unbaptized children for the reception of three Sacraments.

This county-wide educational project was made possible by the cooperation of people from all stations of life. Through the generous interest of the priests and the people, the parishes obtained the principal requisites for a successful vacation school, namely, suitable residences for the Sisters, daily Mass at the points where the Sisters' residences were temporarily located, and, if it was near the church, the use of the local public school with its blackboards and desks. Sisters' residences were arranged in Sanilac county so that the nuns lived in three small community centers. Nine Sisters lived in Sandusky in a private home provided by the League; the League also arranged for the services of a housekeeper. Mass was celebrated for the Sisters each morning in Sandusky by a priest who made a trip of forty miles every day in order to do so. Cars sent by the League each morning took six of the Sisters from Sandusky to their classes in Peck and Port Sanilac, and brought them home at noon. The other three Sisters taught in the Sandusky high-school building. The Burnside pastor vacated his rectory which he gave as a Sisters' home during the vacation school conducted in St. Mary's Church, and the four Sisters who taught in Argyle and Austin lived together in a residence in Argyle.

All classes were anxious to extend hospitality to the

Sisters. The lake-shore summer resident gave his Cadillac to take the Sisters for an outing to the scenic Tip of the Thumb of Michigan, and the little foreign lady walked two miles in the burning sun with a basket of vegetables from her garden for the Sisters' table. The parishioner who drove to the school with seven or eight neighbor children packed in his Ford, and returned at noon to take them home, as well as the office which gratuitously supplied the Sisters with typewriter, stencils, and the use of its mimeograph, and many others, too numerous to recount, were important participators in the 1934 rural-school project.

This generous and sacrificing spirit was most characteristic of the Sanilac County League of Catholic Women which had devoted all major activities for twelve months to raising vacation school funds which grew by nickels and dimes into amounts of \$35 and \$100. In three schools these special funds were sufficient to pay all expenses, which are principally the cost of the home and board for the Sisters, and daily transportation of them and the pupils to their classes. The money represented simple and persistent labors by the League members who gave parties and made pastry and ice cream for benefit socials, and also by the boys who every Sunday stood at the church doors selling the *Michigan Catholic* for the profit of the vacation school account.

The parents and children, too, worked unselfishly to make the school the outstanding event in the parish calendar. Nerve-racking experiences such as shortening a pair of white trousers while the First Communion class waited in line in front of the church, and the fortitude of one family of children who walked seven miles each day in the July heat to the vacation-school classes, are matters not to be overlooked. The greatest cooperation of all, of course, came from Rev. Mother Gerald who most generously donated the services of the Sisters, and from the Sisters themselves who seemed overjoyed to spend two weeks of a much-needed vacation teaching in a rural community 150 miles distant from their convent. The seventeen Sisters who conducted the six Sanilac county schools spared themselves in nothing to make the work a success. They speak of the vacation program as Catholic Action and Propagation of the Faith.

The rural vacation-school project may also be termed missionary work when you realize that the Sisters taught in some of the very Sanilac county towns where fifteen years ago white-robed members of the Ku Klux Klan paraded the streets and held their services. In 1919 the country side thronged wherever a cross was burned to listen to diabolical lies about convents and nuns. In 1934 Sisters of St. Dominic taught 550 Sanilac county children the truths of the Faith that has suffered and survived persecution for over 1900 years. This remarkable transition was wrought by the effect of weekly and daily Masses in churches which were open but once a month fifteen years ago; by self-sacrificing apostolic priests, and by the zeal of the Detroit Diocesan League of Catholic Women which has given the Catholics of Sanilac county their first opportunity for Catholic education.

With Scrip and Staff

AS the Grass Roots convention in Springfield, Ill., drew to a close, it became evident, from the deliberations of its more thoughtful participants, that they realized they were facing not economic problems alone, as in 1932, but a change in public mentality, caused by the policies of the present Administration. This may be understood as a compliment to the President. Franz DeVoghel, noted Belgian economist, believes that the principal merit of "that truly enlightened man, Roosevelt, is not properly the economic rehabilitation of his country, but the rehabilitation of the public mentality in economic affairs." Or one may take the Springfield view that the mentality he has created is a calamity. But from either aspect a new mentality is there, and who is the Republican leader qualified to meet it?

The great changes that have taken place in mentality are inevitable under the pressure of the present crisis, though the President has given them a very special direction. As Republicans in this country, so Socialists in Belgium are compelled to revise their views, though from opposing angles. These revisions have come so quietly, as the result not of sudden impulse, but of long and persistent deliberations within the ranks of the Belgian Socialist party, that their drastic character is apt to pass unnoticed. They are embodied in the scheme for a planned national economy proposed to the Belgian electors by Henri De Man, a young Socialist leader and author of "Beyond Marxianism." The scheme is commonly referred to as the "De Man Plan."

IN the De Man Plan the three principal "pillars of Socialism" are relegated to the lumber room for moth-proof storage: the idea of class struggle; the seizure of power by violence; the denial of nationality or patriotism. Violence and class struggle have ceased to attract the Socialist votes as they did before. The minority who fancy them, veer off to Communism, whose accomplishments in Russia are looked upon skeptically by the working-class majority.

M. De Man has undertaken to fill the remaining political vacuum by proposing an economic regime midway between capitalism and Socialism, which would contain two "sectors" for industry, one nationalized, one private; the whole, however, to be directed by the state. The purpose of the direction, which is to be carried on by a board of Commissars, is to assure the proper balance between production and consumption. Property as such would not be nationalized, except for some of the major public utilities; nor would credit be nationalized, since that would deprive the Socialist regime of the necessary supply of funds obtainable through the taxation of the middle classes. The profit motive would remain. The benefits of the plan are to be achieved by progressive steps, along the lines just indicated.

Moreover, the De Man economy is to be strictly

national. National resources are to be mobilized with such scientific accuracy that there would be no more conflict between national interests and those of international commerce. It is really an excellent idea. And Catholics are particularly urged to join in the movement.

THE critics of M. De Man's scheme, and I have read a good many of them, have little criticism with his ostensible aims, though, from the past history of Socialism, and De Man's own assertions as to the transitional nature of his project, they seriously mistrust its ultimate tendencies. Their main comment is to ask *how* the Plan is going to bring about its proposed achievements.

The vagueness of the "how" part of the program seems to turn upon three principal uncertainties: as to administration, sources of revenue, foreign competition.

The critics, Franz DeVoghel and others, note a trait in M. De Man's appeals to the public which corresponds strikingly to that shown by Huey Long and other life-savers in the United States: the escape from inconvenient questioning as to the positive side of the program, by an insistence that all will be well if *full power* is entrusted to their hands. Said M. De Man in April, 1934:

Once the legislator and the banker have been put in their respective places, all the rest is merely a question of men. . . . The type of man to be charged with this [administrative] work . . . is rather a type half-functionary, half-banker, as you find him at the head of the directing personnel of some of our large institutions, such as the Banque Nationale. . . .

Experience, then, is to show these functionaries how to solve the dilemma of foreign and domestic trade adjustment. For unless other nations can be brought to look favorably upon the Plan, the Belgians, say the critics, will be obliged to close their frontiers. And once that the Commissars have taken charge of credit, will credit last? Will it share in the "act of faith" that the plan demands? The Belgian Confederation of Christian Syndicates noted at one of its recent deliberations that it was difficult to cite a single case where legal penalties had succeeded in preventing the flight of capital or other disorders.

M. De Man remarked, in one of his eloquent addresses, that economic science alone cannot solve our present problem. Therefore, he concluded, let the people furnish him with political power. His premise is true, but the conclusion is one to be guarded against in the case of those doctors who are unable to define adequately the workings of their own remedies.

HAVING consumed my space with the Belgians, I can only conclude by a salutation to the Rev. H. A. Reinhold, German national director of the Apostleship of the Sea, whose remarkable work the Pilgrim previously described. Father Reinhold, according to the N. C. W. C. News Service, arrived in London June 10, after being ordered by the Nazi secret police to leave Hamburg, where he had been port chaplain, and was forbidden to enter any German port. Father Reinhold and his associates will bear this misfortune in their usual Christian spirit. The deepest calamity is for Germany herself in the loss of such a man.

THE PILGRIM.

Dramatics**Sad Words about the Theater**

ELIZABETH JORDAN, D.LITT.

IT is time to take up seriously the matter of the Theater Guild directors and their productions. The best way to do this is to consider in some detail the Guild's final offering of the present season, "Parade," optimistically billed as a "satirical revue."

During the recent opening performance of this attraction I found my mind swinging back into the past and settling on a favorite old restaurant known as "Maria's." In its hey-day, of which I write, it was a fascinating resort, frequented by most of the distinguished authors, artists, and musicians in New York. Eugene Field wrote a poem about it, each stanza ending with the refrain, "where the tip is but a nickle and the dinner thirty cents." Those were indeed the prices; but one could run them up to a dollar or two for the meal by the wines and liqueurs one ordered. Maria, a middle-aged Italian woman, cooked the dinner. Madelena, her daughter, served it. The guests sat at a long pine table, running the length of the room, and every guest talked to any other guests he was near, whether they were strangers or acquaintances. There were no "frills" at Maria's. There was little ceremony. But there was gayety and friendliness and human interest in abundance and every diner had a wonderful time.

The special feature of the place, and the point of this reminiscence, was the whole-hearted abandon with which the guests of that restaurant assisted in the cooking of the meal. Seated at our long table we could look through the open kitchen door and see Maria busy over her stove. At least once in an evening every guest rose, hustled out to Maria's side, and seasoned to his or her own taste the simmering food in the various pots, bowls and sauce pans, besides hurling into them any other mixture that struck the guest's fancy. Also, anything that seemed undesirable was taken out of those pots and pans. Anything and everything went into that food. All sorts of things came out. I have an especially vivid memory of once tossing a yard string of red and green peppers into the soup. It turned out a wonderful soup. The whole experience was a valuable lesson in mass production, and it was based on the theory that each of us had some hidden culinary gift we could express at Maria's. It must have been a sound theory, for the dinner was always perfect. Never before or since have I eaten food that was better, or that had so many extraordinary and mysterious elements in it!

It was of Maria's dinners I was thinking as I watched the unfolding of "Parade." There we sat, the vast audience formed by the Theater Guild's loyal subscribers, admittedly the most intelligent audience in New York. Every man and woman of us was convinced, with some reason, that we knew more about revues than the producers of that revue knew. Every one of us panted to get up on that stage and do something to that revue. It was a disaster that we were not permitted to do it. A large committee from the audience should have been formed

during the first intermission. Most of the sketches and songs should have been re-written then and there. Most of the dances should have been re-created. Personally, I should have liked to be chief surgeon chosen to operate on the so-called satire. Then, my children, we should have had an evening as good as one of Maria's dinners. For, as in her restaurant, the ingredients were there. All that revue needed was to have a lot of things taken out of it and a lot of things put in.

As it was, what had we? Lured there for what we fondly expected would be an evening of gayety, we were saddened, sickened, and finally drugged with melancholy. All we could think of was the need of sane and balanced supervision and a normal viewpoint in that show. Not that the Theater Guild had not called in help in the preparation of its brew. It had dozens of helpers: men who wrote the sketches, men who wrote the lyrics, men who wrote the music, men who made the settings, men who staged and supervised the dancing. But every man was melancholy, every man seemed hipped. What they were all showing us, they insisted, was the life of today; and believe it or not, they had found absolutely no phase of that life endurable.

They did not show their disapproval of it by laughing merrily and making us laugh with them, as the authors did in "As Thousands Cheer." They showed it by groaning heavily. They showed it by shrieking aloud in their anguish. They showed it by presenting us with starving children, starving men and women. Then they said, "Laugh If You Can!" We couldn't, of course. We could only moan with them, and sigh for half an hour with the text of the revue and a blue pencil. For while we are all admitting all the time, and at the top of our voices, that our country has its faults, we are not prepared to accept "Parade's" presentation of it as a combination of mad house, imbecile asylum, and modern Black Hole of Calcutta. Have I conveyed the impression that I did not enjoy "Parade"? I hope so.

Out in the fresh air again we all began to wonder what the members of the Theater Guild's brilliant Board of Directors were thinking of, if anything. The gossip on Broadway is that they certainly are not thinking together, or along the same lines. That seems sufficiently demonstrated by their production record this past season. They put on six offerings, all of them failures, with the exception of Elisabeth Bergner's play. She personally saved that by her superb acting. The Theater Guild has had a hopeless season once or twice before and has survived it. But it cannot safely repeat it very often. The season of 1934-1935 has caused it enormous losses in prestige and money. It behooves the several absent directors to hasten back from Hollywood at once and take up their big New York problems.

No doubt it is because I was on the staff of the New York *World* for ten years that I object so strenuously to seeing reporters slanderously misrepresented. But if I had never been inside of a "city room" I should still have felt nauseated by Phil Kanter's current attack on newspapers and newspaper men. He calls it "Them's the Reporters,"

and the Fourth Estate Productions, Inc., had it briefly on view at the Ethel Barrymore Theater.

Without question it is the worst play of this year—blatant, atrociously vulgar, wholly false, utterly insincere. With one exception Mr. Kanter's reporters are about the lowest form of animal life New York offers us. They are constantly drunk, hopelessly ignorant, and the filth of their minds is equalled only by the filth of their tongues. The exception is a cub reporter, too young, one infers, to be the sink of iniquity his comrades are, but heading that way. There is only one girl in the play and she is also the entire plot. When she enters the dim outline of the plot appears. At each of her exits the plot goes with her, and the reporters sit around and exchange dirty wise-cracks till she comes back. But don't let us speak or think of that play any more. It has been buried.

Another brief visitor to our fair city is "Weather Permitting," a comedy in which one Edward Sargent Brown reveals at the Masque Theater both his artlessness and his optimism. For he has produced the play himself, the sole possible explanation of its existence on any boards. He is a brave man but a foolish one; and by this time, no doubt, a sadder and a wiser one. That is all there is to say about "Weather Permitting."

The lovely and gifted Tallulah Bankhead has had a highly disappointing season. So have her admirers. It has been impossible to find for this star a play that suits her. Personally, I thought George E. Brewer's drama, in which she appeared early in the season, was admirably written and very dramatic. Miss Bankhead herself evidently liked it, for she played it superbly. But it was also a deeply depressing play, and Miss Bankhead's followers did not enjoy watching her die by inches as it progressed. They were not the kind of audiences to whom Margaret Wycherly was referring when she once told me why a certain play was sure to succeed. "It shows Miss Blank" (she mentioned a famous star) "being choked to death," she explained. "There are so many men and women in New York who *want* to see that woman choked to death that the theater will be packed at every performance."

Miss Bankhead's large following has no such urge. Also, her admirers like her better in comedy than in tragedy. They proved this again when she appeared in a revival of "Rain." Nothing could have been better than her performance of the role of Sadie Thompson. But the sordid old drama creaked at the joints, and modern playgoers refused to thrill over it.

Now the Shuberts and Miss Bankhead are giving us "Something Gay," a light comedy at the Morosco Theater. It is not as gay as it should be, and not even Miss Bankhead can give it enough vitality for a reasonable run. It has to do with a plot which men must have chatted about when they were building the pyramids. A devoted wife tries to win back a straying husband by making him jealous of another man. Hugh Sinclair is the lover, and the brilliant acting he and Miss Bankhead do in the play almost makes the audience forgive the author for the appalling lines they have to recite and the fatuous situations in which they appear. Almost, but not quite.

A Review of Current Books

Preface to Morals

VALUES AND REALITY. By Leo Richard Ward, C.S.C. Sheed and Ward. \$3.00.

THIS book is a timely examination in light of the *philosophia perennis* of the rather widely discussed theory of values. It falls into three well-defined sections: the first, dealing with the metaphysical and logical bases of the value philosophy; the second with standards; the third with values, especially from the standpoint of St. Thomas.

The first part is rather difficult reading, whether from the fact that the author is dealing with the muddled productions of minds that have lost the First Truth, and consequently the subsidiary truths, or from the fact that he has not cared sufficiently for clarity, the chief virtue in good writing. It is more than likely that the first alternative is true, because even in the first hundred pages our author is at his best in asserting our Scholastic and Aristotelian principles. His trying to state the positions of Dewey, Perry, Lippmann and others of the opposition seems to muddy his style and trouble his thoughts. There are, moreover, traces of carelessness that inevitably mar the scholarship of the book.

The great merit of the book lies in this. Father Ward has re-thought a very basic section of the Scholastic ethics, and has compared it with the fluctuating, relativistic norms of the modern mind. He has tried to write a Catholic *Preface to Morals* and has succeeded. Humanism, Tolstoyism, Deweyism, and all the vagaries of the after-Christians are called before the bar of Thomism. Metaphysics is invoked as it should be to support ethics. Experience, whether pre-Christian, Christian, or after-Christian, is examined. Even the extensive philosophizing of the current magazines is laid under contribution. No pains are spared to give the actual positions of our modern minds, their goals, values, ends, and *summum bonum*. *Values and Reality* shows the power of the Neo-Scholastic revival, its power of assimilation, of development, and ultimate survival. The fertilizing power of the historical studies on the background of medieval thought is here to the fore. We have a revaluation of a whole section of the Scholastic ethical position.

And while this book shows us how Scholasticism has profited by availing itself of the historical study of the last twenty-five years, it clearly points to the *lacunae* still visible. We miss in this book the influence of Boethius—last of the Romans, first of the Scholastics—whose energy filled the entire Middle Ages, whose book, *The Consolation of Philosophy*, is precisely a theory of values. That *Values and Reality* could be without Boethius and his all-penetrating theodicy and ethics shows us that certain phases of Scholasticism have not fully assimilated their own past heritage. There is a danger that the modern muddlers like Dewey and Santayana may acquire an importance which they have not got.

ALFRED G. BRICKEL.

A Jesuit Serra

PIONEER PADRE. By Rufus Kay Wyllys. Dallas: Southwest Press. \$3.00.

THE publication by Dr. Bolton, in 1919, of the long-lost *Favores Celestiales* of P. Eusebio Francisco Kino, S.J., has proved a fruitful seed sown in the field of the historiography of Hispanic North America. Since that date Father Kino has become a subject of considerable interest to not a few writers, European as well as American. Rapidly he is taking his place beside Fray Junipero Serra as one of the outstanding figures in Spain's northward movement up the western slope of the Sierra Madre. This Italian-born and German-trained son of Loyola has been justly styled "The Apostle of the Southwest." His work as

apostle, mission builder, and civilizer of Pimería Alta (upper Sonora and lower Arizona) was truly prodigious. To that he added first-class scientific labors as an explorer and cosmographer. His is the credit for the rediscovery of the peninsularity of Baja California, for breaking the trail which years later was to become the famous Camino del Diablo; a number of his maps, for long the most satisfactory for the territory, were incorporated in the best known European geographical works of the time.

Father Kino was in every respect a remarkable character. Dr. Wyllys tells the story of his missionary career carefully and sympathetically. He has not, however, been so successful with the earlier stages of Kino's life—to be exact, in the first thirty-one pages of the work. Recent scholarship has definitely discarded *Kühn* as a form of Kino's family name. The sickness during which Kino made the vow to St. Francis Xavier occurred in 1663. Kino's entrance into the Society of Jesus is correctly given as 1665, but he did not take his first vows until 1667. Additional information concerning his early years as a Jesuit might have been gathered from the six letters of Kino published in 1930 by P. Pietro Tacchi-Venturi, S.J. The date of arrival in New Spain was May 3, not May 9, 1681. The novitiate was then situated at Tepoztlán, not at the Casa Profesa. And a Religious house—the Colegio Máximo in Mexico City is the one in question—burdened with debts of upwards of 100,000 pesos can hardly be said to have been "immensely rich." A general reference, evidently to the Palafox affair, is misleading. These are unfortunate slips, for once the author starts Kino on his missionary enterprises the book is an excellent piece of work.

JOHN F. BANNON.

Shorter Reviews

"HALT!" CRY THE DEAD. Edited by F. A. Barber. Association Press. \$1.50.

THIS little book deserves a place in college, school, and parish libraries, and is a treasure of information for all workers in the cause of peace. The Pope's utterances are cited with honor, and the work of the Catholic Association for International Peace is highly praised.

But merely stressing the horrors of war is not enough. Mr. Barber cites several striking passages from the *Price of Peace* by Dr. Simonds. Rigid economic nationalism is the road to war. Too many fail to see this point. Loathing war, they champion economic policies which drive certain nations to desperation. It is easy to denounce Japan and Germany as villain nations, but the true road to peace lies in a sincere attempt to remove the grievances which compel them to the hard choice between permanent economic inferiority and aggression. Hitlerism in Berlin and militarism in Tokyo are largely the outcome of desperation due to economic grievances. The United States can take the lead in the cause of peace. Preaching to other nations is only a provoking waste of breath. Let us strive to stabilize international exchange, let us try to lead the way in ending the present strangulation of legitimate international trade, let us terminate the vexing debt question, and we reduce preaching to practice. Above all, let us refrain from a hectic naval race with Japan, which may well result in a ghastly war to save the Open Door. American public opinion should consider the claims of Germany and Japan objectively. We can do much to restore sanity and cooperation in international affairs. Such a course will arouse the hostility and ridicule of our jingo press, and of the vested interests which thrive on armaments and war. But it is the only constructive path to peace. Let us resist all attempts to nail the dollar sign to the American flag.

L. K. P.

GHOSTS OF YESTERDAY. By Ezra Budno. D. Appleton-Century Company. \$2.00.

THE author of this volume looks upon the eternal verities and those who inculcate reverence for them as "the ghosts of yesterday." He treats philosophical and theological matters through-

out the work, despite the fact that he has not even a bowing acquaintance with these sciences. His ethical views have no foundation in sound metaphysics. Durant, Drake, and Bertrand Russell will, perhaps, welcome him as an exponent of the new morality.

Unlike most of the exponents of the new morality, whose attack on the traditional code is concentrated on the Sixth and Ninth Commandments, the author treats them all with disdain. Taking issue with Shakespeare, who is convinced that conscience doth make cowards of us all, he believes that a man may sin gravely and remain undisturbed by conscience for years. The voice of God becomes articulate only when the fear of detection and punishment asserts itself.

Despite David's wonderful psalm *Miserere*, which stamps him as a model penitent for all ages, the author makes this statement: "He no longer broods over his transgression, never gives a thought to the poor Hittite. You cannot find an echo of repentance in his psalms." To mendacity is added blasphemy when he represents David, after his sin, 'seeking by flattery to appease the angry Jehovah. One regrets the publication of this book. H. C. N.

THE BOURGEOIS MIND. By Nicholas Berdyaev. Sheed and Ward. \$1.25.

WHAT is the bourgeois mind? It is the mind, says Berdyaev, of the man who denies the Cross, of the man who loves "the world," in Christ's sense of "world." The bourgeois is an eternal type, one of the types that persist through history. He was found in ancient Babylon, he represents the everlasting struggle of good against evil. He is not just the materialist, but the man who rationalizes and sublimates his denial of the absolute values of life.

Berdyaev is acutely sensitive to the meaning of current anti-Christian or anti-religious thought. He knows what the adversary thinks, and divines why he thinks it. In the third of the four brilliant essays that make up this volume, that on "Christianity and Human Activity," he turns the tables with admirable clarity and subtlety upon those who reproach Christianity for its passive character—the arch-objection of the present-day revolutionary type of mind.

"Man can be active, victorious over the elemental forces of Nature and outside himself, the organizer and constructor of the world, only if he has within him the spiritual basis of life which raises him above Nature, only . . . if the creative principle within him is independent of outward influence.

"Now it is just the existence of such an inner spiritual principle that Christianity teaches, whereas materialism quite ignores it."

Berdyaev, leader of Orthodox religious thought, is at his best in vindicating Christian spiritual freedom. When he turns to the converse of the question, that of spiritual authority, he is less lucid, and the apocalyptic touch appears. He will attain his full stature when he can reconcile both concepts.

J. L. F.

AN ANTHOLOGY OF MYSTICISM. Edited by Paul de Jaeger, S.J. Burns, Oates, and Washbourne. 7/6.

THIS book, unique in English, contains over a hundred selections from some twenty-one writers, ranging from St. Angela of Foligno in the thirteenth century to Blessed Gemma Galgani in our own times. Most of the great Catholic mystical writers who wrote in modern languages are represented, including St. Teresa, St. John of the Cross, St. Francis de Sales, Augustine Baker, Père Louis Lallemant, and many others. These carefully chosen, varied, and inspiring gems of thought are intended to serve as an introduction for those who have little or no previous knowledge of Catholic mysticism. Hence, they are not necessarily the "finest passages" nor yet the most discussed ones, but they are representative and illustrate the individual author's characteristic manner. Each selection is preceded by a short biographical account of the author's life and work, and a concluding analytic index groups the subjects for ready reference.

Conscious of the modern renewed interest in Catholic mysticism, Père de Jaegher strives in his excellent introduction to banish from the Catholic fold certain ill-founded prejudices against mystical books. He does not say that they should be read indiscriminately and without guidance, but thinks that a discreet reading of mystical works by a wider circle of readers will be productive of much spiritual good. He sums up thus: "The good-willed and prudent reading of mystical books can perfect the understanding by extending our knowledge of God and spiritual things, and as a natural consequence our will is kindled and directed by the resulting desire for Him and His service." The *Anthology* is heartily recommended as spiritual reading, for the fire of the love of God burns steadily on every page.

A. K.

MICHELANGELO THE MAN. By Donald Lord Finlayson. Thomas Y. Crowell Company. \$3.50.

PROFESSOR FINLAYSON, in writing so profoundly of Michelangelo, has served art better than by direct exposition of the master's art. Appraisals of art often echo prides and prejudices of the appraiser; an accented life of an artist, such as this, whereby main powers in his career are shown to be the machinery producing him, lends new values to his works. Michelangelo develops from a conjuring name into a clear personality. Four aspects of his life emerge: his patriotism, filial fidelity, romances, religion.

Michelangelo's patriotism was no bluster of words but steady allegiance to an issue—the emancipation of Florence. The rise and decline of the Medicis, caprices of reigning Popes, and petty wars of Italian cities are part of the patriotic background etched. Beholding Julius' tomb, one appreciates its grandeur, knowing its laborious execution through decades of turbulent history. The artist's letters, to his querulous father, to his brothers, reveal a devotion abused. He endured many hardships, pecuniary and otherwise; his family was a continual drain on his nerves and purse. Yet to slave for them he considered dutiful. Knowing Michelangelo, the devoted son, his nude, Captive Art, is symbolic. A sonnet group is key to the artist's romances, his friendship with Vittoria Colonna, with the youth, Cavaliere. Consider his Madonnas and there is instant recognition of one enamored of the purer womanly graces. Michelangelo's religion was a rooted conviction, a quietly philosophic training of soul. Professor Finlayson does not eulogize him as a religious man but shows how religion was the secret of his resignation to trials innumerable. Michelangelo's religion as a mighty force elucidates his epic conception, the Last Judgment. This newest life of the Renaissance genius immediately interprets all his works.

Professor Finlayson's style carries fine rhetorical finish. Pages climb beyond 300 yet with no surfeit of expression nor material. A Medici family chart and a chronological table follow the biographical chapters; beautiful illustrations supplement the text. This scholarly work will be welcomed by general cultured readers.

E. H. B.

Recent Non-Fiction

WHAT SO PROUDLY WE HAILED. By Emile Gauvreau. This is a tabloid editor's delirium, amply illustrated with photographs, on the glories of Soviet Russia—harvesters, buxom collective-farmerettes, reading circles, busy Mr. Mezhlauk, tractors, etc.; and the horrors of ruined America: Wall Street suicides, Little Eva Coe, Reno divorcees, Starr Faithfull, crazy Frank Greges, Toledo strikers, corpse of the Lindbergh baby, etc. Those who like either kind of stuff will have a feast of it. The author may not know that since this book appeared, the Moscow authorities have been announcing their uneasiness over the ease and frequency of those Soviet divorces, the ease of which he admires, the frequency of which he denies. (Macaulay. \$3.50)

THE CHURCH: CATHOLIC AND PROTESTANT. By William Adams Brown. Writing in the interest of closer coopera-

tion between the Christian Churches, the author's purpose is entirely laudable. Catholics and other Christians can cooperate in movements that will better society and country, though very often the motives in the one case will remain purely humanitarian, while those in the other must always be supernatural and there can never be any doctrinal compromise. Despite an extensive bibliography, Papal pronouncements on unity and cooperation seem to be quite overlooked. There is considerable misinterpretation and misunderstanding of Catholic doctrines, some of it betraying gross ignorance. (Scribner's. \$2.75)

WOMEN AND THE CATHOLIC CHURCH YESTERDAY AND TO-DAY. By Olga Hartley. Obviously irritated by the common assumption that Catholicism has historically stood in the way of feminine advancement, the author attempts to show that exactly the reverse is true, and that when the Church had most power women had a fuller participation in public affairs. Her thesis is that since and because of the Reformation woman deteriorated. Particular attention is paid to the conditions of women in England. The volume makes no pretense at being original or scholarly, but the reader will agree that it achieves its purpose. Unfortunately there are several serious typographical errors to be noted here and there in the text. (Burns, Oates and Washbourne. 5/)

THE CATHOLIC CHURCH IN MODERN WALES. By Donald Attwater. With very little source material the author here gives his readers a sketch of Catholic activities in a portion of the Lord's vineyard in the British Isles, generally overlooked in the larger interest attaching to England and Ireland. While the story is interesting, it is pitifully sad. However, the volume breathes a spirit of optimism because of the new efforts the episcopate and clergy are expending. On the other hand, it would seem that too little zeal is devoted to the Welsh themselves, most of it centering about English and Irish residents. Since the restoration of the Hierarchy in 1850 much has been achieved, particularly by such prelates as Bishops Hedley and Francis Vaughan, and also by Archbishop Mostyn. (Burns, Oates, and Washbourne. 8/6)

THEOLOGIA MORALIS. By Joseph Ubach, S.J. Here is a moral theology, running through two volumes and 1,600 pages, thoroughly up-to-date both in content and make-up. The Latin is simple and clear, and the treatment of topics adequate and scholarly. The pages are not cluttered up, as is not uncommon in such treatises, with unnecessary references, though the Code and Roman documents are helpfully quoted. The author continually illustrates his position by practical applications. Written chiefly for South American countries, it is entirely suited to our own, and there is much more in it than moral theology, so that preachers as well as confessors will find it useful. Father Ubach often makes historical, dogmatic, or ascetical digressions that are most instructive. His treatment of such modern topics as war, wages, eugenics, feminism, strikes, and kindred subjects is especially good and there is no ambiguity about his position. (Buenos Aires: Libreria de la Sociedad San Miguel, Sarmiento, 1949.)

SOCIAL WORK YEAR BOOK. 1935. Edited by Fred S. Hall. As its preface explains, this is not a compendium of social data or a vehicle of discussion, but a concise encyclopedia periodically revised. It consists of two parts: (1) an authoritative record of organized activities, and (2) descriptive directories of 990 agencies operating in the social field. These are all carefully cross-indexed in a form very handy for reference. An extensive bibliography is supplied of standard works in each subject. A feature is the plan of many multiple headings for topics, such as Financing for Social Work, Councils of Social Agencies, etc. The topic: Catholic Social Work, is treated by the Rev. Dr. John O'Grady, of the Catholic University of America. In the article on Birth Control, retention of the exacting legal restrictions is blamed for having "retarded medical research." (New York: Russell Sage Foundation. \$4.00)

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Beckoning Them Home

To the Editor of AMERICA:

In 1845, the record quaintly tells us that a priest used to "come down from the North to say Mass in a home in this town." Three other families used to gather there. Outside those four homes there was no Christmas, no Good Friday, no Easter. In 1858 the public schools began to close on Christmas. About twenty-seven years ago the merchants recognized the fact that Christ's birth sanctified the day. Then, too, the churches began to have special music on the Sunday before the twenty-fifth of December. It was some years later that the joy of Easter crept into the man-made churches that are called Christian. Within the past few years Holy Week and Lent have seemed to have a meaning for our non-Catholic friends, showing an emergence from the dark ages that believed that "Lent is an Irish custom."

An announcement two years ago in our daily paper was delightfully startling in its implication. It read: "The weekly luncheon at the — Church will be omitted Thursday because this is Holy Week"! Five years ago it dawned on our public-school authorities that there are three hours in the year when every child's thoughts ought to be on a Cross that is not a plus sign. During the last Christmas season the Chamber of Commerce was moved to place upon the Common, no, not the Christmas tree of the past several years, but a beautiful scene, by a local artist, of the Three Wise Men following the Star!

With grateful hearts we note the steadily increasing influence on our friends and neighbors of the Room in their midst whose ever-burning Light is beckoning them home.

Greenfield, Mass.

E. A. K.

Blames Money

To the Editor of AMERICA:

In your article on Father Coughlin, May 25, you quote with approval Msgr. John A. Ryan's statement that unemployment "is an industrial and not a monetary problem," and urge his viewpoint that the remedy must be industrial. I have only the highest esteem and respect for Msgr. Ryan. In fact, in 1917, when Colonel Theodore Roosevelt wished to solidify forces against collectivist ideas that he foresaw would spread from Russia, I cooperated with him in having Father Ryan write for my publications on co-operative organization as a means of enabling small owners of property to band together and by organization hold their own against larger aggregations of corporate capital.

Msgr. Ryan's analysis of the present situation is diametrically the opposite of that made by the cooperative organizations of the United States. I attach a chart showing how monetary changes have lowered farm income. In exact proportion as buying power of the dollar went up in 1929, gross farm income went down. Naturally if one dollar buys twice or three times as many pounds of the farmers' basic products, it follows almost mathematically that he must receive fewer dollars for what he produces. When his income is reduced as at present from twelve billions to six billions, most of what he gets is required to pay fixed charges and necessary out-of-pocket expenses, leaving little surplus buying power for the products of urban industry. Basic producers (fifty-five millions) by this monetary derangement are short ten billion dollars of their normal buying power. This is the continuing cause of unemployment.

An analysis of what Japan has done shows that her depreciation has gone only a little further than was necessary to maintain

balance within her internal price structure. As a matter of fact, if you take an index number of the price of gold the world over, those nations that have remained on the gold standard with the price of gold low and unchanged have heavy unemployment. In almost mathematical proportion as nations have raised their price of gold, their employment index is high. Almost everywhere employment increased with the increase in the price of gold. While President Roosevelt raised the price of gold between April and July, 1933, we had the sharpest upswing in employment and business activity that this nation ever knew.

If this is a fact, overlooked by the business and banking world as we grope for other wrong remedies, Father Coughlin, in pointing to the monetary cause of unemployment and the depression, has rendered a service of the very greatest value. In attacking Father Coughlin on this ground, you not only take issue in the situation in which he is right and the position of Msgr. Ryan wrong, but you may add further to our national difficulties by having the great weight of your influence and the influence of your publication thrown not to clarify but to obscure the true diagnosis of the cause of the depression which must be correctly made before recovery can take place.

New York.

EDWARD A. RUMELY.

for The Committee on the Nation.

Accommodating

To the Editor of AMERICA:

Referring to your criticism against Father Coughlin appearing in the daily press, it appears to me you are looking for headlines. Where have you been for the past several years while Father Coughlin has been broadcasting regularly? We have not heard any criticism from you before. Perhaps your intention is the same as General Johnson's; to try to steal the show? Does the end justify the means?

From your article you impress us that you disagree with Father Coughlin's interpretation of Pope Pius XI's "Quadragesimo Anno." You make the statement that this formula has never been adequately explained. Using this statement as an argument, how then do you know that Father Coughlin is not correct, and furthermore if the formula has never been explained, why hasn't it? The laity depends in matters of this kind on the clergy.

Your criticism of Father Coughlin makes me believe that your magazine needs a little selling stimulant and this is the method you decided to use. Why don't the members of your Society preach these articles as Popes intended? Father Coughlin admits that he does not know everything and is not important. Who is?

Your articles in AMERICA are open to criticism. If Father Coughlin is risking everything for his economic legislation, so is President Roosevelt, who is toying or experimenting with legislation. Father Coughlin's discourses have done more for the laboring class in educating them than all the magazines in the country. His talks are simple, clear, and understandable. The articles appearing in your magazine are deep and difficult for the laboring class to comprehend. You have invited this criticism for writing this article, so I am accommodating you.

Elizabeth, N. J.

J. A. MCGINNIS.

View from Iowa

To the Editor of AMERICA:

I quote from your article on Father Coughlin in the issue of AMERICA for May 25: "Besides, an elective board would quickly be dominated by two political parties and become the plaything of politics." I am prompted to offer you a quotation from the *New York Financial Review*, which appeared shortly after Bryan's first defeat. In substance, it is as follows: "You have won the election. You know what it cost you. To prevent a recurrence there is but one way—secure control of the political organization of both parties in your own locality." It is the writer's opinion that this has been accomplished.

Davenport, Iowa.

W. H. DOLAN.

Chronicle

Home News.—President Roosevelt on June 19 laid before Congress a new taxation program, summarized as follows: (1) inheritance and gift taxes on very great inheritances or gifts; (2) increased rate of taxation on very large personal incomes; (3) a graduated income tax on net corporate income starting at 10¾ per cent and running up to 16¾ per cent in lieu of the present flat rate of 13¾ per cent. He stated that "our revenue laws have operated in many ways to the unfair advantage of the few, and they have done little to prevent an unjust concentration of wealth and economic power." In an informal talk on June 17 to State relief directors, he emphatically demanded that politics be kept out of the work-relief program. In a legislative conference on June 13 he insisted upon passage of his reform program at this session. On June 14 new NRA legislation was signed by the President, and on June 16 he set up its new organization, with James L. O'Neill as acting administrator. It will assemble statistics on the effect of defunct codes on industry and labor and aid in maintenance of voluntary fair-competition codes. Mr. O'Neill reported on June 18 that there was much wage cutting and lengthening of hours. The President on June 14 arranged a truce until June 30 in the bituminous coal industry and urged Congressional action on the Guffey coal bill. The utility holding-company bill was reported to the House Interstate Commerce Committee on June 19 by its subcommittee, with the holding-company dissolution clause omitted. On the same day, the President reiterated his insistence upon this provision. Social-security legislation was passed by the Senate on June 19, voting 76 to 6. It included old-age pensions to indigent elderly, a system of Federal-State compulsory contributory old-age pensions, and unemployment insurance. On June 19 the House passed without record vote the Wagner-Connery labor-disputes bill to guarantee collective bargaining to workers. A radically altered Agricultural Adjustment Act, to comply with the Supreme Court's NRA decision, was passed by the House without record vote and sent to the Senate. Ewing Y. Mitchell, former Assistant Secretary of Commerce, who was removed by the President on June 15, charged "improper favoritism and graft" in two bureaus of that Department. The Senate Commerce Committee on June 19 investigated the charges and demanded that Mr. Mitchell support his assertions with facts.

Change in Mexican Cabinet.—On June 15 the Cabinet resigned, supposedly at the President's request, and a new one was formed June 17. Those in key positions were Silvano Barba Gonzalez, Interior; Fernando Gonzales Roa, Foreign; Eduardo Suarez, Finance; Gen. Francisco Mújica, Communications; Gonzalo Vasquez Vela, Education; Gen. Saturnino Cedillo, Agriculture; Gen. Andrés Figueroa, War and Marine; Silvestre Guerrero, Attorney General; and Genaro Vasquez, Labor. On June 15 Presi-

dent Cárdenas had declared that the Government would "energetically insist on full compliance with the labor laws, without regard for the alarm of representatives of capitalist interests." On the same day the majority blocs of the Mexican Senate and Chamber of Deputies announced that they would support Cárdenas. On June 18 General Calles left Mexico, D. F., for a prolonged rest. A reorganization of governmental departments was reported under way on June 19, with followers of Calles being removed. Catholics took advantage of the Rotary convention to protest against religious persecution, 15,000 parading on June 19. On June 17 Congressman Fenerty introduced a resolution demanding the removal of Josephus Daniels as Ambassador to Mexico, and warning against United States intervention in the dispute between Calles and Cárdenas.

British-German Naval Agreement.—On June 18, the text of the agreement on naval ratios was signed by the two Governments, after a conference in London. The agreement was to the effect that Germany could build up to thirty-five per cent of the British strength in all categories, and up to forty-five per cent of the British Commonwealth total in submarines. The proportion was not to be based on general tonnage, but on tonnage in each category. The agreement was to be permanent, irrespective of the building programs of other nations. Germany expressed itself completely gratified by the agreement. Parliamentary members in England felt that the Government had conceded too much, and that it should have delayed final consent until the matter had been debated in the House of Commons. The text of the agreement was sent to foreign Powers. Italy and France protested. The former declared that such a naval ratio should not have been forged by two nations, but was a matter for international agreement. France deplored the agreement in strong language, and looked on it as a victory for Germany. It was stated to be contrary to the Versailles Treaty. By this agreement, France argued, Germany would outclass France in cruiser tonnage in the North Sea. Hence, indication was given that France, in order to uphold its supremacy, did not believe itself bound by the restrictions of the Washington Conference.

Sino-Japanese Affairs.—The critical situation reported last week eased a bit when Nanking met more of Tokyo's demands arising out of the North China problem and Japan itself was reported reducing her troops in Tientsin and Peiping by half. On the other hand, Japan insisted that the militarists in the border provinces who had been actively anti-Japanese should all be removed. Meanwhile, Great Britain and the United States along with other signatories of the Nine-Power Pacific treaty were reported to be holding private consultations over the Far Eastern situation. In Japan itself at a meeting of the new National Policy Council steps were taken to improve the financial condition of the Central Government and the local Governments particularly by seriously controlling naval and military expenditures.

Reich Musters Army.—For the first time since the World War, German youths, twenty and twenty-one years of age, were reporting for military duty throughout the Reich under the new conscription law which abrogated the military limitations of the Versailles Treaty. A severe explosion shattered part of the Westphalian and Anhalt Explosive Works outside of Wittenberg. A heavy censorship prevented access to the precise number of dead and wounded. The Government estimated that approximately sixty were killed and 300 injured. New restrictions were legalized commanding that non-Aryan medical and dental students who entered German universities since the summer of 1933 must be prevented from admission to final examinations except in "special and exceptional cases." The budding Anglo-German friendship was receiving considerable favorable attention from the Reich press. The Administrative Court of Appeals in Berlin reversed the decision of a lower court and held that the charges against Prof. Karl Barth, Protestant theologian, did not warrant his dismissal from Bonn University faculty. Among the charges against Professor Barth was one that taxed him with refusing to take an unconditional oath of fealty to Chancellor Hitler irrespective of his duty of obedience to God. Professor Barth had offered to accept the oath but according to the interpretation of the opposition Protestant Church. The German Catholic Hierarchy issued a joint pastoral prescribing a week during which the need of Catholic education shall be emphasized in all the dioceses of the Reich.

German Business.—Increasing dullness in retail trade, timidity toward private investment, and other factors, were said to be slowing up business recovery. Between 1933 and 1934 the decline in unemployment was more than 2,000,000, whereas the decrease in the last twelve months was only 500,000. Figures for May showed a decline in unemployment of 213,000 but it was pointed out that this development was confined chiefly to agricultural and other outdoor occupations and was strictly seasonal. The new plan for export promotion through increased subsidies was put into effect. Foreign-trade figures for May showed that despite declining raw material supplies, the Reich had been compelled to restrict imports to the lowest figure since April, 1933, to balance declining exports and avert a further increase in the trade-balance deficit, which amounts now to approximately 160,000,000 marks.

Czechoslovakian Parliament Meets.—On June 18 the newly elected Parliament convened. The Chamber voted former War Minister Bohumil Bradac President by a large majority. The vote was supported by the German Fascist party but opposed by the Communists. Premier Jan Malypetr emphasized that Czechoslovakia preserved intact her ideals of democracy and republicanism in the recent elections. As composed, the Coalition parties have a total of 166 seats in a Chamber of 300. However, it was anticipated that the Slovak Popular party would cooperate with its legislation giving the combined Slovak

parties 195 seats. The rest of Parliament is divided among the German parties 66 seats, the Magyars 9, and the Communists 30. In the last election Msgr. Sramek's Czechoslovakia Popular party lost three seats and thus has only twenty-two men in the Chamber of Deputies. Msgr. Hlinka's Slovak Popular party gained three seats, thus also securing twenty-two representatives. The gain was chiefly through its alliance with the Protestant Slovak National party, the Poles, and a Magyarophile group in Carpathian Ruthenia. In an important speech delivered the same day that Parliament convened Foreign Minister Eduard Benes, addressing members of the Foreign Press Association of Berlin in Prague, indicated the country's desire for friendly relations with Germany. His statement was interpreted as an attempt to offset fears engendered in Germany by the recent Russo-Czechoslovakian Mutual Assistance pact. He said:

One of the most important traditional problems of Czechoslovakia is what to do with the Germans within her gates. Twenty-three per cent of our population is German. Germans are an important factor in our economic structure. Although Germans and Czechs have long been at loggerheads, we are still convinced that democracy supplies the foundation and the only one on which a *modus vivendi* for these two races can successfully rest.

The Foreign Minister reaffirmed his faith in France's friendship for Czechoslovakia, in the League of Nations, and in collective pacts.

Washington Saves the Franc.—Sudden tragedy marked the first meeting of the Laval Cabinet on June 13. when during the course of a cheerful conversation with the assembling Ministers, Philippe Marcombes, the new Minister of Education, suddenly collapsed and died of heart failure. M. Marcombes, a physician and a member of the Radical Socialist party, had entered the Chamber of Deputies in 1928. His death necessitated a further shifting about of Cabinet portfolios. At the monthly meeting of the World Bank at Basle, the Governor of the Bank of France, Jean Tannery, disclosed the interesting news that the United States had played a most important part in saving the franc during the recent crisis. M. Tannery, in paying high tribute to the cooperation of Secretary Morgenthau, made public the following facts: By the second week of May withdrawals of gold had reached a figure of 85,000,000 francs a day; between May 4 and June 7 a total had been reached of nearly 10,000,000,000 francs. It was, said the Minister, a crisis of confidence and also a huge speculative maneuver, the latter brought about by the tightening of premiums on foreign exchange (which reached a rate of sixty-eight per cent) and by the hunt for credits in francs with which to purchase gold and foreign exchange. The Bank of France took vigorous steps in the crisis. It raised the discount rate by successive steps from 2½ per cent to 6 per cent and it actively supervised the exchange movements to assure free play in gold withdrawals. Finally strong restriction was placed on the credits of the Bank. As the Bank, despite the \$5,000,000,000 worth of gold in its vaults, experienced special difficulties in its attempts to buy dollars and thus keep the market under control, Mr. Morgenthau inter-

vened and bought enough of the ear-marked gold in the Bank's treasury to keep the market constantly supplied with dollars. M. Tannery felt that United States help had "broken the back of the crisis."

British Dominions and Privy Council.—Two decisions of the utmost importance in clarifying judicial procedure in the British Commonwealth were rendered by the Judicial Committee of the Privy Council. The judgments, as delivered by the Lord Chancellor, Viscount Sankey, declared that the Irish Free State could abolish the right of appeal to the Privy Council in all suits, and that Canada had the same power in criminal cases. The decisions were based on the passages in the Statute of Westminster which recognized the right of self-government and the equality of Parliaments within the Commonwealth. Thus, the article in the Free State Constitution which granted the right to appeal to the supreme British court was negated. In the case of Canada, the Parliament passed a law three years ago by which the right of appeal to London in criminal actions was abolished. This law, tested by the Quebec Coal Corporation, was upheld by the Privy Council.

Internal Difficulties in Yugoslavia.—The newly elected Parliament met at Belgrade on June 14. The opening session was stormy, attacks and counter-attacks being violently made regarding the conduct of the recent elections. The Minister of the Interior, M. Popovitch, accused the Opposition of terrorizing electors and defended the Government's "tolerance." He was especially indignant with Dr. Matchek and charged, according to a New York Times dispatch, that Catholic priests had abused their pulpits to agitate for Dr. Matchek. This he branded a "misuse of religious functions." The attacks on Dr. Matchek's opposition bloc in the Parliament culminated on June 19 in a speech by Deputy Banitch who demanded an immediate break between the Government and Dr. Matchek's Croatian supporters. He asserted that Dr. Matchek aimed to separate Croatia from Yugoslavia. He also attacked Archbishop Bauer of Zagreb. However, neither M. Popovitch nor Deputy Banitch offered proofs to back the attacks. On June 20 the Cabinet resigned.

Spanish Court Martial.—Sixty-five men, held in connection with the October revolt in the Asturias, were remanded for military trial at Oviedo on June 17. The court martial was expected to be the most widely followed of the series. The prisoners were explicitly charged with the murder of eighteen persons in Turon, including eight Christian Brothers, a Passionist priest, some Civil Guards, *carbiñeros*, mine foremen, and a newspaper man. One of the first witnesses, a grave digger, testified that he had seen the execution of the Religious by a group of armed Reds. His identification of the executioners caused a sensation in the court.

Troubles of King Carol.—The political situation in Rumania became a bit unsettled when leaders of the Na-

tional Peasant party severely criticized the King and the present Liberal Government at a nationwide rally. Dr. Julius Maniu, party leader, demanded, according to an Associated Press dispatch, that King Carol banish Mme. Lupescu or there was danger that the peasants, eighty-five per cent of the population, might revolt. Demands were also formulated that censorship and martial law be ended and the so-called "palace clique" of advisors be abolished. The Tatarescu Government was denounced for plunging Rumania into a "dangerous political and commercial adventure with Germany" because of the recent German commercial treaty, which was described as "a betrayal of France and other allied Powers who helped Rumania become what she is today." In the course of his remarks Dr. Maniu stated: "Because Rumania is a Christian nation we demand that only Christians rule us. We demand that sinister Jewish influences at the palace which are ruining the country's dignity and reputation at home and abroad shall be exterminated once for all." Nicholas Titelescu, Foreign Minister, was praised as the only man of "character and ability" in the present Cabinet.

British Government Completed.—With the announcement by Stanley Baldwin of the appointment of junior Ministers, the British Government was completely reconstructed. In the Cabinet are 15 Conservatives, 4 Liberal Nationals and 3 Laborite Nationals. Of the junior Ministers, without Cabinet rank, 22 are Conservatives, 4 are Laborites, and 3 are Liberals. The Prime Minister, accepting the report of the Parliamentary committee, decided to reject the "New Deal" program offered some months ago by Lloyd George. Statements both by the Cabinet and Mr. George were forecast.

Trouble Brewing in Danzig.—The devaluation of the gulden and the consequent financial crisis threatened German-Polish complications. The Polish Government warned it would never consent to the German mark's replacing the gulden as Danzig's currency. Polish Foreign Minister, Josef Beck, visited Danzig to discuss the situation. Dr. Hjalmar Schacht, German Minister of Economics and president of the Reichsbank, was in Danzig to advise the Danzig Government on its currency difficulties.

In view of the many false statements by propagandists about Catholic Spain, it is incumbent on Catholics to know the truth about it. Next week, our Spanish correspondent, Lawrence A. Fernsworth, will bring up to date the political situation in that country in an article entitled "A New Deal for Spain."

How an American traveler in Mexico got into a house where Mass was celebrated by a priest in disguise will be told by "J. Dee" in a touching human-interest document to which he has given the title of "A City without a Priest."

The article by Stanley B. James on "BBC Religion" is unavoidably held over.

The economic column by Gerhard Hirschfeld will also appear in next week's issue.